AN ANSWER TO George Keith's Libel.

Against A CATECHISM Published, by *Francis Makemie*.

To which is Added, by way of Postscript: A Brief Narrative of a Late Difference among the *Quakers*, begun at *Philadelphia*.

BOSTON,
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MDCXCIII.

Imprimatur,

Increase Mather

March 31st.
1694.

Chriſtian Reader,

Such is, not only the Impiety, Irreligion, *and* Contradiction *to clear Scripture Light, which the Doctrine of the* Quakers *is ſtuffed withal; but the* Unreaſonableneſs, Nonſenſe, *and* Self-contradiction, *which it carries with it; that it may well ſeem a wonder to men of Underſtanding, that it hath not long ſince beenExploded: and that the Abetters of it have not been a ſhame and ridicule to themſelves, and one to another: and that it had not died alone, if no attempts had been made againſt it by ſo many worthy Champions of the Truth: and indeed there can be no other account given of it, but that God, in his awful and righteous Judgment, hath left men to* Believe a Lie, *becauſe they received not the Truth in the Love of it.*

This shot repeats the previous one, but with different lighting.

Christian Reader,

SUch is, *not only the* Impiety, Irreligion, *and* Contradiction *to clear Scripture Light, which the Doctrine of the* Quakers *is ſtuffed withal; but the* Unreaſonableneſs, Nonſenſe, *and* Self-contradiction, *which it carries with it; that it may well ſeem a wonder to men of Underſtanding, that it hath not long ſince been Exploded: and that the Abetters of it have not been a ſhame and ridicule to themſelves, and one to another: and that it had not died alone, if no attempts had been made againſt it by ſo many worthy Champions of the Truth: and indeed there can be no other account given of it, but that God, in his awful and righteous Judgment, hath left them to* Believe a Lie, becauſe they received not the Truth in the Love of

This shot repeats the previous one, but with different lighting.

Christian Reader,

Such is, not only the Impiety, Irreligion, *and* Contradiction *to clear Scripture Light, which the Doctrine of the* Quakers *is stuffed with al; but the* Unreasonableness, Nonsense, *and* Self-contradiction, *which it carries with it; that it may well seem a wonder to men of Understanding, that it hath not long since been Exploded: and that the Abetters of it have not been a shame and ridicule to themselves, and one to another; and that it had not died alone, if no attempts had been made against it, by so many worthy Champions of the Truth: and indeed there can be no other account given of it, but that God, in his just and righteous Judgment, hath left them* to Believe a Lie, because they [illegible] not the Truth in the Love [illegible]

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Some letters near the gutter are not visible, because the book is too tightly bound.

so, a Deceived Heart hath turned them aside, that they cannot say, is there not a Lie in our Right-hand? *and were it not that there are so many, Labouring of such ignorance, as to think that holding our peace, were a yielding up the cause, it were pity, at this time of day, to take so much notice of their Scriblings, as to waste Paper in replying upon them. But since there is a kind of a necessity for it, lest the* sacred Oracles *should seem to some, not sufficiently defended without it, it may not be thought unadvisable to comply with the second part of the Wisemans* Antithesis, *Prov.* 26. 5. *and, though no Truth is to be foregone, yet when the Foundations are stricken at, and those Articles on which our hopes for Eternal Life are built, be Undermined, it is time to arm in Defence of them.*

The following Discourses then will be found both seasonable and profitable, in which the venome and sophistry of [illegible]*and* Apostate, *and one of the most* [illegible]*aried Supporters of that totteri*[illegible]

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Fabrick of Enthuſiaſm, *are detected; and the perverſe ſpirit which God hath ſown among them, in ſuffering them to lay open each others follies, is diſcovered by the Reverend and Judicious Author. We do therefore Commend him, and theſe Labours of his to the Bleſſing of God, who alone can* recover the fallen, ſettle the wavering, and confirm ſuch as ſtand, *and make the faithful Endeavours* of *this his Servant* become *inſtrumental* to *theſe Deſired Ends.*

Increaſe Mather.
James Allen
Samuel Willard
John Baily
Cotton Mather

AN

An Epistle to the Reader.

Reader,

I *Cannot but admire the Instability of many who are so easily, and soon drawn to Embrace and Espouse that perswasion and way of those called Quakers, and that because of an outward and seeming* Sanctity, *that is to be found, and to be discerned among many of them consisting only in Negatives, making up a Pharisaical Righteousness, made of those things that are not peculiar to* Quakers *only, of not* Swearing, Drinking, *and* Ranting: *but if they would but cautiously Look, before they Leap, they would find the principles of many of the Reformed* Churches *as much against all those, and many more evils, as theirs can be, and thousands of Professors exceed them in a shining Holiness, and Christian Universal Piety; and though others walk disorderly, and not answerable to the Gospel of our Lord Jesus, it is not to be imputed to our Profession, Principles or manner of Worshipping God; otherwise all Religion would soon be rejected, and* Quakerism *it self would be soon deserted. The most of their Religion is composed of Negatives; for many of*

them

them are as void of the positive part of Religion, as worshipping God in the publick, private and secret Duties of Religion, as many more Heathens, who if they had but Learned their usual tone, and grown sullen and unmannerly, might pass for Quakers all over the world. If we take a view of their principles in believing every one of them severally by themselves, and the Books of particular Writers, they are not only repugnant to truth, contrary to Gods Word, and the publick received Doctrine of the Churches of Christ for many Centurys past; but also dangerous and damnable. They cannot be looked upon as a Church, having not unanimously and fairly, or faithfully published all their opinions, and principles, which is the cause many Espouse they know not what; they have not in any of their Writings declared their Church Order, Constitution, Government nor Discipline. They have no orderly way of Admission for Teaching Officers, but as many men, & women, as say, the Spirit of the Lord is upon them, must be received, though they can give no convincing proof, but to those already Deluded to their way from which they want the pure and powerful Preaching of the Gospel, and all Administration of Sacraments, which they slightly ridicule, rather than own; they hold or maintain a common Christ in all, even in the Reprobate, in whom the Spirit of God says, Christ is not; & a sufficient

saving

ſaving Light, and grace in all, even the children of Darkneſs, denying Original and Damnable Guilt in any Infants, even in their natural State; Railing againſt Singing of Pſalms, denying the Reſurrection of the ſame Body; many of them ſcoff at the Imputed Righteouſneſs of Chriſt for our Juſtification, and Salvation, maintaining an abſolute perfection for many years in this Life, by a Popiſh Poſſibility of keeping all Gods Commands, of which neither they, nor Papiſt could ever in any age produce one known Inſtance.

Reader, I offer here ſome Sheets to thy impartial peruſal, which was occaſioned by a Paper writ by George Keith, *and delivered by his own hands into the hands of Mr.* George Layfield *at* Rehoboth *in* Pocamok, *from whence as many as read, may ſoon conclude, this debate was firſt ſet on foot by themſelves, and by promoting, it gave occaſion for Laying open both their Principles, and their practiſes, more in theſe corners of the World, then they have yet been. In which Anſwer, I have given Reply to all the Calumnies and Charges in that Paper againſt my Catechiſm, which I am obliged to Juſtifie and Defend. And the only Apology why I have not Enlarged in the proof of ſome points, and particularly of our Doctrine concerning the Sabbath, though I have ſufficiently vindicated my Charge, becauſe they are fully handled by o-*

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thers. And concerning this Subject, I Recommend Keith *and all of them to* Caudree *and* Palmer, *Mr.* John Brown, *ſometime of* Holland, *and Mr.* Matthew Crawford; *and whoever anſwers them, ſhall anſwer me; If any ſhould Cenſure me for my tediouſneſs in anſwering; I had finiſhed it a year ago, but by reaſon of my tedious Affliction, not Tranſcribed until now.*

I had a viſit from *Keith* at my houſe in *Virginia*, which though promiſed and intimated by his Harbinger to be on *Fryday*, was not performed until *Saturday*, in the Afternoon, & by the uncertainty of their coming, was prevented of having any of my Friends preſent, though ſome few dropped in occaſionally, at which time we had ſeveral Charges and Queſtions, concerning ſeveral things, which were too tedious to Rehearſe here: but I wiſh they had been Recorded then, to prevent many miſirepreſentations, that were ſpread abroad by that Party. And though there was no real Debate; & he oft told me, he came not to Diſpute with me, yet ſoon after they boaſted of a Victory; which if they find after a diligent peruſal, & impartial conſideration of theſe Sheets, let them improve and poſſeſs it if they will. *Yet after ſome Diſcourſe, he impudently charged me as a Falſe Teacher, and*

challenged

challenged me to a Publick *Diſpute, before the Multitude, which I ſcorned with a ſharp retorſion, and that for theſe reaſons*: 1. *Their Principles were unknown, becauſe never* unanimouſly *agreed upon, nor* fairly *Publiſhed to the World, therefore not to be Diſputed within words.* 2. *We* ſhould *Diſpute before an ignorant and illeterate* Multitude, *who* ſhould *be moſt incompetent Judges.* 3. *Becauſe he would run into Learning, and I muſt follow, and ſo what* ſhould *be* Delivered, *ſhould not tend to their Edification, but fall to the ground, and be Loſt. But afterwards I gave him a* Challenge *to oppoſe my Catechiſm, or* Principles *in Writing, and he* ſhould *have an Anſwer to every* Particular; *though* Keith *gave not the leaſt intimation of this Paper left behind him, though he dropt an Expreſſion, which I underſtood not then, that he* would *Write no more then he had done; this I took for* Declining *my Challenge: Now I Leave it to* all *to Determine whoſe* Challenges *or Overture was faireſt, for* 1. *What either of us* ſhould Deliver, ſhould *be on Record, and we could not fly from it.* 2 If *the Hearing a verbal Debate, in angry words,* ſhould *Edifie, much more a written Debate,* frequently *read over.* 3. *Many might be Judges of a written Debate, who had no opportunity of hearing it* Diſputed publickly. *And as I have prefixed his Paper verbatim*

verbatim, so *I* expect the same priviledge for mine, *if* any Answer is Published. *I* have greater and better work then Controversie to Follow; but in the Strength *of* the Lord, shall not only Defend my Principles still by Writing, but *if* called thereunto, shall readily Seal them with my Blood. And so *I* Leave thee Reader to the Counsel, and Direction *of* God, whose Unworthy Servant I am in the Lord Jesus. *Amen.*

At *Rehoboth in Pocamok* Maryland.

This 26 July, 1692.

Francis Makemie

Reader,

I also offer thee, these Following Questions which I expect and desire Resolution and *Satisfaction*, *from* such as are concerned, and that Plainly, Positively, Sincerely and Faithfully, according to the Judgment *of* all *of* that Party, without Obscurity, Equivocation, or Subtile and Unfair Reservation, and so *I* bid thee Farewel, and Remains as above

F. M

Several mixed Quæries, to be resolved by Quakers in this juncture, for the Justification of themselves and satisfaction of all.

July 26th. 1692.

(*Question* I.) WHat is the Reason *Quakers* are so far Metamorphosed, or Changed, both in Judgment, and Practice at this Day, from what they once were, at their first rise in *Europe*?

II. What is the Reason *Quakers* that look upon themselves, as the only pure Church in the World, has never yet adventured to Publish a form of sound words according to the Apostles language, containing a confession of their faith, and principles, unanimously agreed upon among themselves, as all other churches in the world have done.

III Seeing they own themselves divinely inspired from an immediate call, and Apostolick mission, why they have not adventured to publish interpretations of Scripture seeing they condemn & so far disapprove all other Commentaries, as far from the mind of God, and full of gross Errors, and mistakes.

IV Wherefore did they write, and talk so much against all witnessing to truth,

and

conviction of falſhood, in Judicatures by an oath, as ſinful, and unlawful under the Goſpel, and now in *Penſilvania*, and *Mary-Land*, ſeem only to quarrel, the manner and way of Swearing on the Book according to the *Engliſh* Form, and are willing to Swear now in Judicatures, with lifted up hands, which many look upon to be more ſolemn than the former?

V. Whether it be the ſame individual numerical Body for ſubſtance which falleth that ſhall riſe again at the Reſurrection, notwithſtanding of Changes, in Reſpect of Quality?

VI. If there be a ſufficient and ſaving light in all men to inſtruct, direct, and to teach them; what neceſſity is there for multiplying ſo many Teachers, both of Men and Women, among *Quakers*?

VII. Why *Quakers* are ſo hot, and Zealous for K. *James*, a Popiſh and Abdicated Prince, and was never ſo for any other Proteſtant King, tho' King *WILLIAM* and Queen *MARY* has been kinder than any other, by giving a Liberty eſtabliſhed by Law?

VIII. Whether the ſame individual Jeſus, that was cloathed with Fleſh, ſuffered, and died at *Jeruſalem*, is the ſame that roſe again, and is aſcended to Glory, and the

ſame

same they hold substantially in all men and women?

IX How Christ, the Spirit of God, saving Grace, and *Light* can be in those, who have not the least knowledg of him as Mediator and Intercessour between God and sinners.

X Whether the omission of dury, as prayer or any other duty for a certain time, a week, a month, or a year, is excusable in *Quakers*, before an all-seeing and Just God from this pretence, that they had no impulse or motion of the Spirit thereunto.

XI Why they use not means for edifying & reforming those of their families, by calling *them* together, reading Scripture daily to *them* & praying with & for them, as other *Christians* in all Churches, and Ages have done, and is approved in the Word of God.

XII Wherefore *Quakers* have not adventured to publish their doctrines publickly *taught*, which they say is immediate from the spirit of God, as most other Churches have done frequently.

XIII Seeing they decry the civil salutations of the Kingdom, & people, among *whom they* live, what warrant can they produce for their singular, ugly, & bad natured way of salutation, their Males & Females taking one another by the hands or wrists, continuing a considerable space, wringing them hard, & looking

looking ſtedfaſtly in each others faces, without one word ſpeaking.

XIV Whether it is Chriſt compleatly as mediator, you believe in, and is in all men.

XV Whether two men differing in a Fundamental truth, abſolutely neceſſary to ſalvation can be guided by the ſame infallible Spirit.

XVI. Whether Quakers do direct their Prayers to God in *themſelves*, or to God in Heaven.

XVII Where God is really, perſonally, & ſubſtantially; is he not in all fulneſs of Grace and Goodneſs.

XVIII What Worſhip, or Divine Service do the heathen nations perform unto the Living, and True God.

XIX Whether the inflicting of corporal puniſhments on children, ſervants, & other offenders, and hiring of men to take a Veſſel by force from Privateers, be not an uſing of the carnal Weapon.

XX Whether the receiving of a Competent maintainance, or neceſſary Aliment by Quaker teachers; however ſo freely and Voluntarily given, without appointment of humane law, and all compulſion, be a Preaching the Goſpel freely.

A True Copy of George Keith's Paper, Delivered to Mr. George Layfield, At POCAMOK in MARY-LAND.

KIND Friend *George Lay-field*, my Dear Love in the Lord Jesus Christ Saluteth thee, with Earnest Supplication and Prayer to God for thee, that God, who hath begun his good work in thee, may perfect it, until the Day of Christ, and that the Precious Seed, that God hath sown in thy Heart may grow not only to be the greatest of Herbs, but a great Tree, bringing forth Fruit, to Gods Everlasting Praise, and to thy Souls Everlasting Comfort and Happiness.

As concerning the Catechism, Published by *F. M.* I have diligently read, and considered it, and tho' it holdeth forth diverse good things, yet it hath a great mixture of Error, and many false, and unsound hurtful things it doth contain; which my present shortness of time in these Parts, doth not permit me to mention in most particulars; and as the same Catechism aboundeth

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with many Errors; ſo it falleth exceeding ſhort, in not mentioning in the leaſt, many neceſſary Truths, and Doctrines, which are of great neceſſity, to be taught unto people, as belonging to the firſt Principles of Chriſtian Religion, which he altogether omitteth; nor doth he in the leaſt declare that he receiveth any one of theſe things, delivered by him, in his ſaid Catechiſm, from any inward opening or diſcovery of Gods Spirit in his Heart: Nor doth he mention, any one thing of His own experience, of the work of God in his heart; but as his Title Page ſheweth, his whole Work is but a Collection from others; he mentions nothing in all his Catechiſm, that people are to be turned or directed to God, or Chriſt, or the Spirit of God in them, he telleth not People, that it is God or Chriſt or the Spirit of God convinceth them, and reproveth them for ſins of all ſorts, as Lying, Pride, Envy, Covetouſneſs, Unbelief; he doth not inſtruct People, how they are to find God and Chriſt in their Hearts, and how they are to wait in ſilence of mind, and thoughts, to hear God, and Chriſt ſpeak inwardly unto them in their Hearts, in the ſilence of all Fleſh; and how they are to have God and Chriſt, and the Holy Spirit to *dwell* and *walk* in them, and to *teach* them over and beyond all outward

teaching; he mentions very little of the Spirit at all, and what he mentions of it is, very *Obscurely*, so that without breach of *Charity*, I can freely say, he is a great Stranger to the *inward Dealings and Workings of Gods Holy Spirit in the Hearts of his People*: and whereas he mentions, his Compassion over the Tender Souls, in an *American Desart*, ready to perish for want of a *Vision*, in his *Epistle to the Reader*; his *Catechism* can nothing help them in that respect; for not one word in all his *Catechism*, directeth People were to find the true *Vision* of God in any measure; but on the contrary, according to *his*, and *his Brethrens* False Faith, all true Divine *Vision*, and *Revelation*, and all Divine *Inspiration*, is ceased since the *Apostles* Days, both among *Teachers* and *People*, and God hath committed His Counsel wholly to Writings, the former ways of Gods revealing himself being ceased; and they say further, there is no inward voice, or word of God in people, but the Scripture is the only Word, and only Rule, all which is most false, and hurtful and doth more hurt where it is received, then all his *Catechism* can do good. And all the People in *Virginia* both *English* and *Scots*, whom he seemeth to reflect upon for their Ignorance, have the Holy Scriptures without, and the Holy

teachings, and illuminations of God and Christ within, to teach them what is needful to their Salvation, if they will hearken thereunto, far better then this *Catechism* of *F M.* which is defective, and wanting of many Principal and necessary doctrines, belonging to the Christian Faith.

In the first Page of his Catechism, *He saith, God made the World out of Nothing*; but this is no Scripture Language, and indeed in very many of his Answers, he holdeth not to Scripture Language, but useth the invented words of Mans Wisdom, not according, but contrary unto the Holy Scriptures. May it not suffice to say, *God Created all things by Jesus Christ*; as the Scriptures declareth, without adding to the Word of God.

Page Third. He mentions no other *Teacher* but the *Scriptures* given to men, to serve and Glorify God; And thus according to him; all these great Nations who have not the *Scriptures*, are wholly left without all Teaching of God to Serve and Glorify him, in the least measure, but this is expresly contrary to *Scripture*, which say concerning the *Gentiles*, who had not the Law outwardly delivered in Scripture, that they did show the work of the Law in their hearts, and what was to be known of God, was manifest in them; for God had shown it un-

to them, and when they knew God, they Glorified him not as God and Christ, the Light of the World, hath enlightned every man that cometh into the World; and teacheth every man in some measure to serve God, which is to obey him, otherwise they could not have sin; if there were nothing in the *Gentiles*, to require obedience or service of them unto God.

It had been much better in this *Author* to have instructed People, that they had some other helps, and means of knowledge with the Scriptures, and these some outward, and some inward, although it is to be granted that the Scriptures are the best of all *Books* outward, yet there is the *Book* of *Gods Creation*, and the *Book* of His *Providence over all his Creatures*; that are no small helps and means, in their place being duely used and together with God, Christ, and the Spirit, are inwardly present to teach all People, in some things to serve God, and as every one is faithful in the little, more is given to them.

Besides, that the Writer of this *Catechism* should have joined the spirit of God & Christ with the Scriptures, as the *Opener*, & *Interpreter* of them, informing people that the Scriptures are the *Organ* & *Instrument* of Gods Spirit; & that Gods Good, and Holy Spirit, is the principal Author and cause of all true knowledge

ledge of God, as he doth inwardly inspire, and enlighten every one; and that there is no true saving knowledge of God, and Christ, without the Spirits Inspiration, and Teaching; and that how much soever people read or hear the Scriptures, if they neglect or turn away their minds from Gods inward teachings, by his Word, Spirit, and Light within their hearts, they remain Blind, and Dark; and Ignorant of God.

Page Third. That he saith there are *Three Persons in the God-head*; this is not Scripture Language, to say Three Persons, *The Mystery of the Three*, to wit, the *Father* the *Son*, and the *Holy-Ghost*, who are One GOD, is Great, and Glorious, and ought to be Reverently conceived & expressed, in Scripture words, which the Holy-Ghost hath Taught; but not in words of Mans Wisdom.

Page Ninth & Tenth. In mentioning the Offices of Christ, being Three, *Viz. Prophet Priest*, and *King*; he should have mentioned how that not only without us, he did perform these Offices, and now is both *Priest and King in Heaven*, whither he is ascended but that also within us. *Viz.* All true Believers in him, he is both *Prophet*, and *King*, and *Priest* also, who offereth up their Prayers unto God, and by whom they have access unto God, beside that Christ is not

only

only, *King*, *Prieſt*, and *Prophet*, over his Church; but *Biſhop*, *Shepherd*, *Phyſitian*, *Captain*, and *Husband*, &c. as the Scripture declareth:

And that he ſaith, *Chriſt revealeth the Will of God to us, by His Word and Spirit*; *in Page* 10. He delivereth this matter very barely, and obſcurely; for he does not tell people where they may find the Spirit of God; he doth not inſtruct them, *That the Spirit of God is in them to teach them, and open the Scriptures unto them*: And tho' he delivereth diverſe things in his *Catechiſm*, concerning the New Covenant, yet he neglecteth a Principal matter belonging to the ſame; *Viz. That God hath Promiſed, in his New Covenant, to teach His People Himſelf, and to dwell in them, and walk in them, and that they ſhall be his Temple.* &c.

Page 10 11. *Although he mention the death and Sacrifice* of *Chriſt for ſinners*, yet he doth not well, that he doth not hold forth that *Chriſt died for all, and taſted Death for every man*, as the Scripture expreſly declareth: which is a moſt great, and weighty teſtimony of Gods univerſal Love for *ſinners*.

Page Eleventh, Tho' he ſay, *The Holy Spirit worketh faith in us*, and *Uniteth us to Chriſt*, yet he doth this very barely, and obſcurely, yea in contradiction to *his* and

his

his Brethrens Doctrine; who ſay, all inward Divine Revelation, and Inſpiration is ceaſed ſince the *Apoſtles* Days, & if ſo then the Holy Spirit hath ceaſed to work or operate on mens hearts, for his operation is not in the dark, or in a blind and inſenſible manner, but in *Light*, and Demonſtration, ſenſibly, and clearly, revealing his power in them, & opening the eyes of their underſtanding; and thence it is that the Spirit of God, is called in Scripture, the Spirit of Wiſdom, and Revelation, and that Spirit worketh in true Beleivers.

Page Eleventh. That he calleth *Regeneration* a *New and Spiritual Birth, by the Spirit of God*, is true, but this Contradicteth *His*, and *His Brethrens* Doctrine, who ſay, they have no infallible Spirit, and all Divine Revelation is ceaſed, and that there is no immediate communion with God or his Spirit which is *Falſe Doctrine*, and contrary to Scripture, and the *Saints* Experience, who know that as they are Born of Gods Spirit, ſo they are ſenſibly *Fed*, and *Nouriſhed* by the Spirit of God, and *Suck the Breaſts of their Heavenly Mother, Jeruſalem from above*; and feel themſelves embraced by the ſame, as ſenſibly as the *Child* feeleth the *Mothers Embraces*, and ſee and behold *Her Beauty*, hear *her voice*, and *Language*,

and all this is Spiritually, and Inwardly known and witneſſed in all True Believers.

Again, that he ſaith, *True Believers are United to Chriſt*; is true, and very comfortable, but is in contradiction to *His* and *his Brethrens Doctrine*; who ſay it is Blaſphemy to affirm, that Chriſt is really in the Saints, for if he be not really in them, by himſelf, they cannot be *United* to him, for true *Union* requireth the near preſence of the things *United* one to another, as the *Body* cannot be *United* to the *Soul*, if the *Soul* be not really in the *Body*, and all true Believers are *United to Chriſt in Heaven*, by their being *United* to the meaſure of him in themſelves, as the Members of the *Body* are *United* to the *Head*, by being *United* to a meaſure of the ſame Life, and Spirit in them, that is in the *Head*.

Page Eleven Twelve. He defineth Effectual Calling, to be, *A powerful call of God, whereby he calls, and draws ſinners out of Sin into Grace*, which as it is true, ſo is in contradiction to *him* and *his Brethren*, who ſay, *All inward calling, and ſpeaking of God is ceaſed, and there is no other Voice, or Word of God, but the Scriptures*; and yet he confeſſeth, all have not that *Effectual Calling*, who have the *Scriptures*. Again, he contradicteth, by ſaying, that *God calleth, and*

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draweth ſinners out of ſin, unto Grace; and yet in *Page Twelve*, ſaith, *All are ſtill ſinners*; And in *Page Thirty*, ſaith, *The Godly cannot keep Gods commands perfectly*: And *His Brethrens Doctrine is*, that the *Saints ſin in every Thought, Word, and Deed.*

Page Fifteen. He ſaith, *Juſtification, and Adoption, are acts of God without us, and make only a Relative change, but no real change, and are compleated at once.*

And in *Page Sixteen.* He ſaith, *Juſtification, Adoption, and Sanctification, once had, can never be wanted*; all which are Falſe, and hurtful Aſſertions, and contrary to Scripture; for Gods Juſtifying Believers, is his ſpeaking peace to them in their Conſciences, and Abſolving them from Condemnation, as a *Judge* abſolveth or cleareth an *Accuſed Perſon*, and ſurely that is within and if not within, he ſhould have told where without; if he mean in Heaven, there can be no aſſurance nor comfort to any unleſs it be revealed, and done alſo within mens hearts: Again, that *God makes any men to be his Children, without a Real change*, is moſt abſurd, is not *Faith* and *Regeneration*, a *real change*; and none are made the *children* of God, but by *Faith* and *Regeneration*: and again, to ſay that *Sanctification*, and *Juſtification, cannot be loſt*, is most abſurd, and ſerveth to flatter people in

great sins, yea the greatest, as if they were still *Saints*; for according to this *False Doctrine*, *David* remained a *Saint* and perfectly *Justified*, when he committed *Murder*, and *Adultery*, and at this rate, the worst of men may be *Saints* while such; but the *Scripture* saith, *No Murderer, nor Unrighteous Person, can Inherit the Kingdom of God, but they must be washed.* &c. But if they still remain *Saints* after *Murder*, they may *inherit Gods Kingdom*, for all the *Saints* are in measure in *Gods Kingdom*.

Page Twenty-four. Concerning the *Sabbath* he expresly Contradicteth the *Scripture*, which expresly enjoyned *the seventh Day to be kept*, and not indifferently *one of seven*.

Page Twenty-six. He most grosly wrongeth and most falsely accuseth the People of God, called in scorn *Quakers*, saying that the *Quakers*, and all *Profane Persons* are *enemies* to a *Sabbath*, but it is no new, nor strange thing that Gods *People* is numbred with *Transgressors* of the *greatest sort*, seeing Christ *our* Lord and Head, was so used by men *high in an outward Profession*, and the *people* called *Quakers* own Christ to be the True Spiritual *Sabbath*, or *Rest* of all True Believers, the substance, and thing signified by the *Jewish Sabbaths*, and *New Moons*, and other *Types* and *Figures* of the *Law*, yet they set apart the *First day of the week* from

from Servile Labour, and ſpend it Reli
ouſly in Publick and Private Religious ex
ciſes as their Neighbours can witneſs,
mong whom they live; and give up
only that Day, but many other days, a
times to the Worſhip of God, and
careful to live to God all the days
their life.

Page Twenty-eight. What he delivere
in his *Catechiſm* concerning *Miniſters*, is mo
Lame, and *Defective*: He ſaith, *People*
to maintain their Miniſters [that is a pri
cipal thing with him] but he faileth
theſe Three great Particulars.

1. That he doth not inform people
that none are true *Miniſters* of Chriſt, b
ſuch as are really Holy and Godly Me
and have a *Living* Experience of the wo
and dealings of Gods Spirit in their hear
that ſo they may Preach their own Spi
tual Experiences unto people, as *Dav*
did, who ſaid, *Come, and I will tell you wh*
God hath done for my ſoul; and as *theſe* di
who ſaid, *What we have heard, and ſeen,*
handled of the word of Life, we declare
you.

2. That he doth not inform Peo
concerning the true Call of the true *M*
ſters of God, and of Chriſt, who
called, and furniſhed by the Spirit of Cha
in the work of their Miniſtry, to Pre

and Pray, but seeing *he* and *his Brethren*, called *Presbyterian* Ministers, deny this manner of immediate calling by the Spirit of God, they run to the *Church*, and *Pope of Rome*, by that Dirty *Channel*, and *Conduit*, to have their Call conveyed to them; for they know that their *Presbyterian Church*, nor indeed any other called a Church, hath been a Visible Church, ever since the *Apostles* Days, but only the Church of *Rome* hath called her self the Visible Church; and they confess, and say with us, that the True Church of God hath been that *Woman* who hath fled to the *Wilderness*, and hath not been always visible, but hid, and that for about Twelve Hundred Years, and so had no visible Officers or Ministers, to call their successors: And therefore they derive their Call, and Authority by the Church, and *Pope of Rome*; as *James Durham*. in his Commentary on the *Revelations*, and many others, whose Call and Ordination, Dr. *Owen*, so called, hath refuted, and these called *Independent* Ministers, whereof *John Owen* was one, have another poor shift, and evasion, saying they are called by the Church; but if the Church was not visible for so many ages, the Church could not call them, the Ministers are before the Church, and therefore cannot be called by the Church originally; but all these poor shifts are in opposition to the inward

inward Call, and work, and motion of Gods Spirit in the hearts of the Faithful, which if they knew, they would never run to such broken *Cysterns* to Draw *Water*.

3. That he doth not inform people, that all true Ministers of Christ, as they have freely received, so they freely give, without desiring or bargaining for any setled maintenance, nor exacting it by force as *Presbyterian* Ministers commonly do.

Page Thirty Nine & Forty. He doth very barely, and obscurely, and very defectively and in some things falsly deliver his Doctrine concerning *Baptism*, and the *Lords-Supper*, he doth not distinguish Christs *Baptism* which is with the *Holy Ghost* and *Fire*, from *Johns Baptism*, that is with *Water*; he barely alledgeth, that Children of Believing Parents, Viz. *Infants are to be Baptized*; he giveth no account by what Authority or Call they *Baptize*, for they have no other Call but by the *Pope of Rome*, and they have learned that practice of Sprinkling or pouring Water on a Childs Forehead, and calling it *Baptism* from the *Church of Rome*, which they call the *Whore of Babylon*; and concerning the *Supper of the Lord*, he is also very defective, and *he* and *his Brethren* usurp and assume an Authority to themselves to Consecrate, and Administer the Supper

because

because of their Ordination originally deriv[ed] by the *Pope*; but all good Christians may and ought to Eat and Drink, remembring Christs Death, and may, and do receive him by Faith, together with their outward eating, with Prayer, and Thanksgiving, and so fulfil Christs Institution, without any *Prelate*, *Presbyter*, or *Priest*, of the *Popes* making; for all true Christians are a Kingdom of *Priests* unto God, and have the Word, and Spirit of Prayer, that only doth, and can Sanctify their Eating and Drinking. *&c.*

If any Question the Truth of this Copy, *they may satisfie themselves by perusing the Original, at* Rehoboth *in* Pocamo[ke] Mary-Land.

A Short Anſwer, to

George Keith's Lybel,

Againſt a

CATECHISM

Publiſhed, by *F. M.*

And left in the Hands of,

Mr. George Layfield.

I Am not a little ſurpriſed to recieve from the hands of Mr *George Layfield* a paper containing ſo many miſtakes, falſe, unjuſt, and invidous charges againſt a Catechiſm Publiſhed by *F M.* and the rather becauſe of his high pretences to an immideate miſion, and vain boaſting of an extraordinary Apoſtolick call, inſulting over all others from unuſual high and enthuſiaſtick attainments compleat perfection, and unheard of experiences, which the moſt ſerious and Godly are ſtrangers unto, and what they have any experince of moſt modeſt in diſcourſing of them and ſelfe denyed under their greateſt enjoyments I ſhall wave two things Firſt it's being delivered without a ſubſcrip-

tion

whereby it is to be looked upon as a Libel not to be Answered, nor Regarded. Secondly, that complementing and flattering preamble, they have ever *Condemned* in others, and withal am glad to hear they have any Charity for any of a different Opinion from themselves, which coming to hear their Teachers will procure at any time. First, He begins with a general Charge of many *Errors*, *false* and *unsound things* comprehended in the *Catechism*: And next, He asserts the *Author* to be guilty of many *Omissions*; and this from one pretending to Learning, who has diligently read and considered it, as he says, is so insignificant and idle Imputation, which all modest, and ingenuous men, must never disown; and that there are *Omissions*, wilful and designed *Omissions*, I shall never deny, for after it was first Composed, I did *Compendize* and *Abreviate* it, oftener than once, to suit it to the Capacities of such for whom it was prepared, even young ones, to whom *Quakers* have had little regard hitherto, as to their Instruction in Religious Fundamentals: Neither have I seen any Writings of *Quakers*, even those pretending to give accounts of their Principles, but justly may be charged with greater *Omissions*, then any yet discovered in the *Catechism*, Published by *F. M.* as the *Doctrine* of the *Trinity*, of *Persons* in the *God-head*, the *Ten Commandments*, and the *Lords Prayer*, the Pattern of all Prayer; and *George Fox* his Received *Catechism*, industriously spread by *Quakers*, not only savours of Humane Learning, and words of mans wisdom, but guilty of many weighty *Omissions*, and fills up a great part with stuff wherein there is no *Religion*; far less can they be called *Fundamentals*, as *Salutations* by *words*

and *Geſtures*, *Covering* and *Uncovering* the Head, condemning Preaching in *Steeple Houſes* & *Churches*. Yea I appeal to the impartial, and unbiaſſed Reader, if the *Catechiſm* Compoſed by *F. M.* contains no more of the Principles of Religion, then one containing *Quakers* Principles, Compoſed by ſeveral Hands, as *Crook*, *Pennington*, *Burroughs*, *Parker*, *Smith*, and ſeveral others; now I refer my ſelf to every man, how invidious and unjuſt it is to Charge a *Catechiſm* compoſed by one with *Omiſſions*, while ſo many pretenders to immediate Revelations and Inſpirations, are guilty of ſo great *Omiſſions*, and vain *Repetitions*; and there is not a Book which I have ſeen writ by *George Keith*, but may as juſtly lie under this Charge, as my *Catechiſm*; & it were vain Oſtentation to diſown it. And for my own part, I have ever obſerved in all the Writings of men, Ignorance, Infirmity, and Imperfection, to magnifie the Excellency of the Scriptures above all Books of mens Compoſure; but it is no ſtrange thing to find *Quakers* quarrelling our ſuccinct way, of compoſing our Principles for young ones, becauſe they are oppoſite to ſo early Edification, which practice is very inconſiſtent with Scripture Precepts, and Preſidents of Training a Child when young, bringing up Children *in the Nurture and Admonition of the Lord*; and *Timothy knew the Scriptures from a Child*; and the advantage of an early Inſtruction is witneſſed by the experiences of many Godly in all Ages, where attended with the Bleſſing of God, and purſued with Exhortation, until they arrive at a riper age: Now I leave all to conſider how inſignificant an imputation this of *Omiſſion* is.

Another

Another general Charge is, that I have not declared from whence I have Received theſe things, and that I have owned in the Title Page of my *Catechiſm*, to be but a Collection from others: Theſe are heavy Charges with him, therefore ſhall anſwer them particularly. 1. Any that reads his Paper, may underſtand he is as guilty of that *Omiſſion* as any of his Neighbours, for he has not told from whence he had what is delivered in this Paper, and it was the beſt policy; for he durſt not aſſert it was from the Spirit of God, becauſe of the falſhood and malice it contains, as I ſhall make appear. 2. If they are the Truths of God, and agreeable to Scripture, it is eaſily determined from whence theſe Truths are, which were queſtioned by few, until G. K. whoſe Trade has been to Foment Contention, and ſtir up ſtrife in the Churches of Chriſt in the World; and whoſe Arguments are ſo ſlender and thred bare, that they ſcarce deſerve an Anſwer. 3 If I inclined to ſtuff my Doctrines and Diſcourſe upon all occaſions, with enlarged Accounts of Converſion or a work of Grace, with concomitant and conſequent Experiences of the Operations of Gods Holy Spirit, as *Keith* pretends to do, I might amuſe my Hearers; but Actions and Converſation are better demonſtrations of a work of Grace, then all *Keith's* vain boaſting Language, which with his ſelf magnifying Language, can be eſteemed nothing elſe then a Crying up and Preaching himſelf, inſtead of Chriſt; for though *Paul* oft declared his Converſion, and gloried in his Attainments, it was, that the Free Grace of God might be exalted, and ſelf abaſed; which *Quakers* are rarely acquainted with, either in Praying or

Teaching, as many who have heard them always declare.

And becauſe *Keith* has ſhewn himſelf void of Charity, by ſhooting his invidious Thunderbolt at a diſtance, e're he knew or ſaw me, or I him, That I am infallibly a great ſtranger to the dealings of Gods Spirit on the hearts of his People; I am conſtrained to Juſtifie my Office, from thoſe Uncharitable Calumnies, and that Grace might be magnified, by giving this Relation, in the ſight of an All ſeeing and Omnipreſent God, that e're I Received the Impoſition of Hands, in that Scriptural and Orderly Separation unto my Holy and Miniſterial Calling, that I gave requiring ſatisfaction to Godly, Learned, and Judicious Diſcerning Men, of a work of Grace and Converſion wrought on my heart, at fifteen years of Age, by, and from the pains of a Godly Schoolmaſter, who uſed no ſmall diligence in Gaining Tender Souls to Gods Service and Fear; ſince which time, to the Glory of his Free Grace be it ſpoke, I have had the ſure Experiences of Gods various Dealings with me, according to his Infinite and Unerring Wiſdom, to my unſpeakable comfort, whereby all may ſee how far Grace is expected and deſired, with Gifts to qualifie for the Miniſterial Office; for not only was this required of me, but is expected of all Ordained by Presbyters; which experience ſhall enable me not to value what *Keith*, or any other *Quakers* ſhall ignorantly and groundleſly affirm, in judging raſhly of my State, for we are looked upon as of the World, and they only the People of God, as they commonly Cauterize us; but this is our comfort, we ſhall not be Judged in the Laſt Day

by

by *Quakers*, who muſt as well as their Neighbours, give an account of their raſh and uncharitable judgings to a moſt Righteous Judge.

4 And that it is a Collection from the Scriptures of the Living God, I never will deny, but glory in it; it *Keith* mean from others, it is falſe, and there is no mention of thoſe others in the Title Page; & what hath *Keith* Publiſhed in moſt of his Books, but Collections, and many of them from the worſt of men, Hereticks long ſince confuted, with ſome wild, ſophiſtical, and unſcriptural Notions of his own, both repugnant to Scripture, and oppoſite to his Quaking Brethren: And

Turpe eſt doctori cum culpa redarguit ipſum.

He aſſerts, I declare not that it is God, or Chriſt, or the Spirit of God, that convinceth or reproveth people of their ſins; but this is ſo falſe a Calumny, that none in charity can judge *Keith* to be ſo great a Perfectioniſt as he proclaims himſelf to be; and this every one may be ſatisfied in, if they will but turn over to page 12 where it is plainly delivered, That God in Turning or Calling Sinners unto himſelf, does *convince them of Sin and Miſery, Enlighten their Minds with the Knowledge of Chriſt, Renews their wills*, &c. which is alſo the judgment of all my Brethren, and particularly of thoſe of the *Weſtminſter* Aſſembly, both in their Shorter and larger Catechiſm. And whereas he charges me with this, that I mention but little of the Spirit of God at all; and that this may appear as falſe as the former, I refer my ſelf to every Reader, and eſpecially thoſe who have read and conſidered, better then *Keith* hath done; and let them turn over to the ſeveral pages, where I have made frequent mention of

of the Spirit of God, in ſo ſmall a Volumn, aſcri-
bing to him that which was and is his peculiar
work. 1. As being the Original Author, and In-
diter of the Scriptures, *page* 3. 2. As being one
diſtinct from the Father and the Son, *page* 4 3 O
Chriſt's revealing the *Will of God to us, by His
Word and Spirit.* page 10. 4 *The Spirit of God
applies to us the Redemption purchaſed by Chriſt,* page
11. 5. In the ſame page, *being the Author of Re-
generation, or the New Birth,* according to the
Scriptures, *Joh.* 3. 6. *The Spirits ſanctifying of us,*
page 15. 7. *That he teaches us to pray aright, and
acceptably to God,* page 41. From hence every
one may learn, what credit to give to *Keith's* words
and Calumnies for the future; and though he con-
ſtructs my Compaſſion over the tender Souls in the
American Deſart, to be a reflection againſt the *Scots*
and *Engliſh* in *Virginia*, I am ſatisfied, it has not
been ſo Received by them for whom it was intend-
ed, neither judged ſo by the Spirit of God, who
much after the ſame manner pitties and compaſſio-
nates *the Ignorance of his own people*, by the Prophet
Hoſ 4. 6 *My People are deſtroyed for lack of know-
ledge.* And I am perſwaded, Quakers ſhould not
have ſo great ſucceſs in drawing aſide ſilly Souls
from the Truths and Ways of God, if it were
not for the abounding Ignorance of *Virginia*, and
other dark Corners of the World, who have not
yet received, and comprehended the Light ſhining
about them; and even their ignorance of the
Fundamental Truths contained in the Catechiſm.
And none deſerves more to be pitied for their Ig-
norance, than Quakers, and of the moſt Fundamen-
tal Truths, notwithſtanding of their high preten-

the Spirit and Light within, as *John Drummond*, Reputed and Received Quaker, a Reader of *Keith*'s Books, with many others, who lately at my House at *Poccamok*, before *Keith* and several other Witnesses, published his gross Ignorance of that Fundamental Article, That none could be Saved without Faith in Jesus Christ; from which I understand since, that he had oft reproached me, drawing his own ignorant conclusions from thence. And if Quakers are ignorant hereof, what can they pretend to know.

Another general charge is, That I nothing help the Ignorant, neither do I direct them to the true Vision; but whoever will but consider how many Fundamental Truths are laid down in the Catechism, for the Edification of the Ignorant, and plainly asserted, That Christ teaches his People with his Word and Spirit; and if this be not the true Vision of God, Quakers must lose themselves, and be puzzled in finding of it: but he rather would insinuate what harm it would do, if received; but this may discover how far men are for keeping sinners in ignorance, by possessing their minds with a dislike of this mean of Knowledge, which leads and directs sinners to the Scriptures as the great mean of Knowledge, and profitable for instruction, containing all things necessary to be known by Christians; and also to Christ and his Holy Spirit the Author and Efficient Cause of Knowledge, who can Enlighten without means, in a most immediate manner, but most ordinarily conveyes Knowledge by Means and Ordinances of his own Appointment concurring with his Holy Spirit, blessing and making them effectual to whom he pleases. And in

the

Catechiſm many ſavoury truths delivered, no ſins indulged, moſt duties relating to our general and ſpecial callings enjoined: Now how the receiving ſuch a form of ſound words containing poſitive Divinity, ſhould be prejudicial, and *Keith*'s work ſtuffed with *Quibling*, and *Sophiſtical Controverſy*, & his teachings filled with often repeated *Calumny* againſt all the Reformed Churches, and *Un-ſcripture*' or *unheard* of *Long-winded Similitudes*, which amuſe the deluded, and ignorant, ſhould become profitable, let every one determine; and I am perſwaded, none has received or can receive injury therefrom, but by ſlighting and diſregarding it. And this my experience can teſtifie, that ſince the Catechiſm was oppoſed by *Quakers*, they have had a more univerſal, and kindly welcome, and reception. And here is no new Doctrine, but what *Keith* had oft ſeen in the Catechiſms of our Reformed Churches, which he had oft impugned with all his might and Sophiſtry; and his repeating his old Arguments, is only with vain Oſtentation, to ſhow himſelf among a poor, ignorant, and deluded people, and once poſſeſſing them with this, that what he delivers is immediately from the Spirit of God, he may deliver what he will, as infallible, and never to be queſtioned.

Having anſwered his Generals, I proceed to examine his particulars; and he ſuffers not the firſt page to paſs without a Cenſure, becauſe I have affirmed, God made the World out of Nothing: and that this is not only true, and agreeable to Scripture, that to word and expreſs it otherwiſ, were inconſiſtent with the Revelation of God, and it were to jump in with the Adverſa-

verſaries of Gods Truth, for we cannot conceive of Creation, without ſaying it was made out of Nothing which all deſcribe to be, *Productio ex nihilo*; therefore as many places of Scripture as but mention Creation, ſay as much as I have done, for which I am quarrelled. Did not Creation give the Firſt Being to all things that were made, and conſequently were all nothing before God commanded them to be, for was not Light nothing till God ſaid, *Let there be Light*? Further, if God made the World, he either made it out of his own Eſſence, or ſome pre-exiſtent matter from Eternity, or produced it out of nothing. I preſume you will not be ſo abſurd as to aſſert any of the firſt two, not the firſt, for ſo the Eſſence of God ſhould become diviſible and corruptible; not the ſecond, for then ſome matter ſhould be Co-eternal with God, which were blaſphemy to affirm: And it is no ſmall argument of the Omnipotence of God, to declare and affirm, eſpecially to young ones, the World was made out of nothing, ſeeing they know not that it is implied in the word Creation; for becauſe of the Omnipotent Power of God in Creation, Acclamations of Praiſe are aſcribed to him, Pſal 33. 6. *By the word of the Lord were the Heavens made, & all the Hoſt of them, by the breath of his mouth*, Acts 4. 24. In that joynt Acclamation of the Apoſtles, *Lord thou art good, which haſt made Heaven, and Earth, and the Sea, and all that in them is*: And it is no adding to the Word of God, while nothing is delivered but Gods Mind in his Word; though *Keith* next in his pretences to *Nailer* himſelf ſhould diſcover ſo much palpable weakneſs as to cenſure it again: And I have alſo aſſerted in my Catechiſm, that there is no work ſo peculiar to any of the Perſons of the Holy Trinity, but all of them have a hand in each; ſo that his

advice which he calls ſufficient, is prevented, if he h diligently read and conſidered it, as he has ſaid.

In page 3. He chargeth me for mentioning no o ther Teacher but the Scriptures to direct us to Ser and Glorifie God; this is no ſtrange imputation fro *Quakers*, who notwithſtanding of all their fair pret ces, yet have uttered many vilipending expreſſio thereof, calling it a dead Letter, a noſe of Wax, P & Ink Divinity; & *Keith* in his publick Teaching *Accomack*, compared it to a Letter wrote from an ſent Husband to his Wife, which as ſoon as he Retur is to be laid aſide; any may eaſily apprehend w this Gentleman would be at, who alſo in his Bo though he would make fools believe he commen the Scriptures; yet immediately he accuſes it of ſufficiency, and imperfection, and affirms there ſeveral things which the Scriptures Teaches not, which we muſt have immediate Revelations; *Daniel Acres*, a Teacher in *North Carolina*, decla to me, it bordered with Blaſphemy to call the Scr tures the Word of God But he further affirms, ſhould have joyned the Spirit of God and Ch with the Scriptures, and that I ſhould not only ha done it, but that it is really done, every Reader m find page 10 where it is taught, That Chriſt *Rev his Will by his Word and Spirit*; neither dare any ſert, I have ſaid it was only the Scriptures, exclud Chriſt or the Holy Spirit of God; and yet we ha ground from the Scriptures themſelves to affirm, the Scriptures are a rule to which we are directed the Spirit of God, & our Saviour too, and the ful and ſufficiency of the Scriptures for our direction, aſſerted from the Spirit of God, though we are u nimous in depending on the Bleſſing of God, p ſence of Chriſt, and concurrence of his Holy Spi

to make the Scriptures effectual to our Salvation, with all other Means and Ordinances; yet the Scriptures are the Rule for our Inſtruction and Direction, though Chriſt, and the Holy Spirit of God the Opener up, and ſole Interpreter of the Scriptures to us, as all of us Teach, Believe and Own; which is evident, from our Praying before and after all our publick and private Adminiſtrations, which many *Quakers* are abſolute ſtrangers to, as *John Porter*, of *Elizabeth* River, who never was heard to Pray either before or after Teaching; this Savours of *Opus Operatum*: I ſay, the Holy Spirit of God endues us with ſkill to underſtand, apply and obey the Scriptures; ſo that *Quakers* confound the Rule, with the ſkill in making uſe of that Rule; but our judgment is fully delivered in anſwer to that Queſtion in the Aſſemblies Catechiſm. *How is the Word made effectual to Salvation*; and that all that read theſe Sheets may ſee how pernicious it is to quarrel our Doctrine concerning the Scriptures, let them peruſe theſe following Scriptures; 2 *Tim.* 3. 16. *All Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs*; and in the foregoing verſe, *The Holy Scriptures which is able to make thee wiſe unto Salvation, through Faith which is in Jeſus.* 17 *That the man of God may be perfect, throughly furniſhed unto every good work*; and are we not directed to the *Law and to the Teſtimony*, but no where directed to the Light in all men, and conſequently in the Heathen and Reprobate, to be our Guide to Glory: Our Saviours advice favours and confirms our Judgment; *Search the Scriptures, for in them you think ye have Eternal Life, and they are they that teſtifie of me.* And we find our Lord in dealing with the Captious Jews, appealing to the Scriptures

as the Rule of Faith, and judge of Controverſies, ſaying, It is written, and Cites the Prophets oft for their Conviction, and charges them with ignorance of the Scripture, as the cauſe and ground of their Error, ſaying, *Ye Err, not knowing the Scriptures, nor the power of God* And though dim Natures Light, the Rellicks of one fallen from perfection, and the works of Creation, render all inexcuſable for their Ignorance of their Creator, yet are very lame, and inſufficient fully to teach their Duty, or to diſcover all their ſins, or teach them the knowledge of God and his Son Jeſus Chriſt, our Redeemer, whom *Quakers* ſay is in all men; but can this *Jeſus* of theirs be the true Chriſt, and ſavingly in all men; ſeeing there are Nations and Kingdoms, who have not the leaſt remote or dim notions of Chriſt the Son of God, as Saviour, or Mediator between Sinners, and God, *who was in Chriſt Reconciling the World to himſelf*; and if ſo as *Quakers* affirm, then blinded Pagan Nations are in as brave a caſe, as the Churches of Chriſt, to whom the Oracles of God are committed, who are pronounced bleſſed beyond all others, as Gods Choſen Inheritance, and particularly from the great and tranſcending priviledge of enjoying the Revealed Will of God, to whom the Divine Oracles were committed, and blinded Nations were our Predeceſſors, within ſome few Centuries paſt.

And what *Keith* underſtands by ſilent waiting upon God, which he calls a ſilence of mind and thoughts I fear neither he, nor any *Quaker* for him, can ever demonſtrate from plain Scripture Teſtimony; and it is not the firſt time they have been puzled to tell us what it is, though ſome have preferred it to the Reading of the Scriptures, and a Mean appointed of God, for right underſtanding of the Scripture;

this new notion of theirs is warranted no where in the Scripture; some of them have taken upon them to call it a silent posture of the heart, without thinking good or evil; but this is so strange a conceit, that it is inconsistent with the nature of the heart and spirit of man, which is in the judgment of most, and solid experience of all, so stirring and active a thing, that it is never at quiet or rest, but always employed about either good or evil, and this so many as call a Spirit *Res Cogitandi*, say, is while man is asleep; but further it is inconsistent with Scripture waiting, for herein there must be an exercise of the Graces of Faith, Patience, Hope, *&c.* Psal 4. 1. *I waited patiently for the Lord, and he enclined unto me, and heard my Cry*; here is both the exercise of Patience, and the use of Prayer, in the Psalmists successful waiting, and how this can be without exercising the heart about good or evil; this is much like the Commentary and vulgar gloss of Quakers on that Text, Mat. 6. 6. *When thou prayest, enter into thy Closet, and when thou hast shut the door*, or according to these able Commentators,) *shut thy heart*, which is an unfit frame for God, to whom we must open, and before whom we must pour out our hearts: Another instance of Scripture waiting, very unlike Quakers waiting you may find in Lam. 3 26. *It is good that a man should both hope and quietly wait for the Salvation of the Lord*; and let every one be umpire in this case, whether there can be the exercise of those Graces, where the heart thinks neither good nor evil; and they are often puzled to satisfie us, whether their silent waiting be publick or private Worship; for if it is not done in Faith, it must be sin, and consequently no acceptable Service to God; if private or secret, it ought to be gone about with as great secrecy, and to go too pub-

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lick with it, is visible Hypocrisie to be seen of men. If publick Worship, it must tend to the Edification of others; but how the perfect silence, without all Admonition, Rebuke, Prayer, Instruction, or expressions of Praise edifies is unconceivable, and as they meet, so they disperse oft, without the least motion to speak, which demonstrates how fruitless many such Meetings are; and what they amuse the World with their imaginary experiences of refreshments from their silent Meeting, when nothing is said, they must needs be like those, which an English Congregation received from a Quaking *Dutch* woman, Teaching in an unknown Language; and what reason we have of believing their boasted of Experiences from negative imaginary Worship, and they regard not the Experiences of thousands of the Godly, of ravishings of Soul, and ineffable Joy and Comfort from Praising of God in singing of Psalms, and from Communicating in the Supper of the Lord, as performed by us, and in most of the Reformed Churches.

In the next place he condemns our asserting and believing there are Three Persons in the God-head. It is no wonder to find so great and transcending a Mystery, rather to be Reverenced, Adored, and Believed, then Reasoned and Disputed, as it has been mistaken and quarrelled both by Ancient and Modern Hereticks in the World. I encline not to rip up the gross Errors of Ancient Hereticks concerning this Doctrine, as of *Apollinarius*, *Arrius*, *Rhefinus*, *Nestorius*, *Sabellius*, and others, and am not a little concerned, that Quakers pretending to so great and so good things, should joyn hand in hand with such whose subtilties have been long since cunningly silenced and exploded; and that they by their frequent and scurrilous Barkings against so Fundamental a Truth

Truth, as *Solomon Acles*, who in *Barbadoes* asserted this Doctrine to be a Presbyterian Fiction, and most others of that Gang I have conversed with, had most ignorant, and gross Notions of a person, dreaming it to be some gross, material, visible and corporeal Substance, like unto man, and looked upon it, an absurdity to apply any such thing to God at all; and here I find one of their Learned and Litigious Champions, quarrelling Three Persons in the God-head, or Divine Essence, and how such men can be Reconciled among themselves, I leave to those that are concerned; I must confess, if I understood what *Keith* intends by this Charge so obscurely delivered, I could with greater fulness and particularity answer; and waving that uncharitableness he was notoriously guilty of concerning me, and others, I conceive he only contends about words, by calling Three Persons in the God-head, not Scripture Language; but words of mans wisdom, as all our Doctrines and Writings are commonly Calumniated by such. And this I must Animadvert the Reader, that I am the more confirmed in that which I charged him with at my House, that most of his Writings are quibling Controversies, and his Debates a disputing about words, little to the Edification of Souls, but tending to Foment Divisions in the Churches of Christ upon Earth of which he had been a great Instrument already, by making perverse Disputings his Trade in the World, and to confirm it, he brings a sublime and transcending Mystery, rather to be adored and believed, then disputed and brought under the Debate of men of corrupt minds; but 1. If words not expressed in Scriptures in the same Letters and Syllables, be words of mans wisdom, and an adding to the Scriptures, the Words of the Living God, then all Expositions of

Scriptures

Scriptures, though agreeable to Scripture, if not numerically the same words, must be condemned and thrust out of doors; and then what will become of most of *Keith*'s Teachings, which are delivered in publick as immediately from the Spirit of God, yet stuffed to the amusing rather than Edification of his Hearers, with unscriptural, unusual, and unheard of Allusions of a Key, and losing and finding a Key, and also of a Table and covering of a Table, with Trenchers and Napkins, and a Cupboard at Home, and no Meat in it, as also a Husbands Writing Letters to his Wife, while absent, all which was delivered in Long winded Discourses at *Thomas Fooks* his House in *Onankok*, and *Nusswaddux*, to numerous and mixed Auditories of men and women, rather offended then edified and affrighted from, then engaged to Quakers Principles, or Practices. 2. If I should make it appear, that Quakers are as guilty of using words not to be found in the Scriptures, as any of their Neighbours, will not all men believe them very perverse to Censure others for that which they practice themselves, and consequently from *Keith*'s words add to the words of the Scriptures; And 1. Let any be prevailed with, to observe the Writing of this Learned Author, which is filled in every page with Humane Learning, and Scholastick Notions, making as much use of School Art in all his Sophistical Argumentation, as any that has put Pen to Paper, as he himself owned the use of Humane Learning in all his Writings. 2 I shall instance to you from themselves not only words, but sentences and phrases, which none could ever yet find or hear of, in or from the Scriptures, some whereof are *Penn*, others belong to *Barclay*, others are usual and common in the mouth of most Quakers, as those uncouth phrases of Mine

les in Spirit, which *Keith* made uſe of at my Houſe; a meaſure of God, as if God were divided in parcels, from the Spirit in Ward by ravening the Seed in Captivity ravening comprehending brain, fleſhly comprehenſions, Traditional Read Knowledge, Vulturous Eye, with many others; and for words none more new and invented, without any foundation in the Scriptures, then ſome uſed by Quakers; as Vehicle of the Spirit, Fermentation of the Spirit, and many ſuch like. 3. How much is it to be Lamented, that the frequent Debates, and needleſs Janglings of *Keith* concerning this Subject, could not have ſufficed him; he muſt now upon his running Circuit, raiſe a new Debate, and Controverſy, about words, which is Cenſured in the words of the Holy Apoſtle, 1 Tim 6. 4. *He is proud knowing nothing, but doting about Queſtions, and Strifes of words, whereby cometh Strifes, Railing, Evil Surmiſings.* 5. *Perverſe Diſputings of men of corrupt minds, and deſtitute of the Truth, ſuppoſing that Gain is Godlineſs, from ſuch turn away,* or withdraw thy ſelf: And all ſuch are Cenſured in the words of Holy *Calvin*, that Eminent man of God, *Lib.* 1. Cap. 13. The Hereticks bark at the name *Perſon*, and others too preciſe Carp at all words deviſed by men, and would have all to reſtrain not only their meanings, but their very words, ſtrictly within the bounds of Scripture; who are by *Calvin* Charged as unreaſonable; who quarrel words expreſſing nothing but what is teſtified and approved by Scripture, and what hinders, ſaith he, but we may in more plain words expreſs ſuch things as are myſterious to ordinary Capacities, where there are neceſſary grounds urging thereunto? ſuch, ſaith he, as quarrel this, muſt be reputed, to be grieved at the Light of the Truth, becauſe he quarrels this, that the

Truth is made ſo eaſie & plain to be diſcerned; and the reaſon or ground given by this worthy Author why the Churches of Chriſt are neceſſitated to uſe ſuch novelty of words, if they may be ſo called; i when the Truth is to be Defended againſt Ranglers who deride it with Quibbles; ſo the Old Fathers being troubled with Falſe Doctrines, were neceſſitated to expreſs themſelves in exquiſite plainneſs, leaſt they ſhould leave any crooked by-ways to the wicked, to whom the doubtful Conſtructions of words, were hiding Holes of Error; therefore it was that the Fathers, in Confutation of *Arius*, were neceſſitated in aſſerting the Divinity of the Son, to call him HOMOUSION, or Conſubſtantial with the Father: And againſt *Sabellius*, who denied all Diſtinction between the Father, Son, and Holy Ghoſt, but what was Nominal; the Defenders of Truth were neceſſitated to ſay, there did ſubſiſt in the Unity of God, a Trinity of Perſons, which is moſt ſuitable to, though not rigidly the ſame with the Language of *John*, *There are Three, and theſe Three are One* Trinity, *Tres Unes*, or *Tres in Uno*, Trinity.

Having offered theſe Generals, I come particularly to the Charge, for aſſerting there are Three Perſons in the God-head: All that *Keith* would ſeem to Alledge, is only that it is not Scripture Language; whereby he would ſeem to favour the great Fundamental Principle, moſt of his Brethren have been blaſphemouſly barking againſt theſe Thirty or Forty Years; and devoutly to ſay, There are Three in One: But it were to be wiſhed, that he, and all of them, would demonſtrate themſelves according to their uſual boaſting, more skilful in the Scriptures then any of their Neighbours, by declaring freely & ingenuouſly, what thoſe Three are called, that are

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but One God, and what Substantive, they joyn with the Adjective three, which is distinguished in the Father, Son, and Holy Ghost; and then they would have dealt plainly without all Popish Equivocation, or Reservation; which all that Read their Books, and frequently Converse with them, will find the generality of Quakers as guilty of, as any subtile Jesuit at St. *Omers*. For if this great and Fundamental Truth, would be made plain to the Edification of the Church of God, to which it is so highly necessary that God can neither be known, believed in, or called upon aright without it, then some denomination must be ascribed, and given, differing from one another in Incommunicable Properties; for they must either be three somethings, or three nothings; the former being rejected, if three somethings, they must be either three Gods, three Essences, three Parts, of the same Essence, or three Qualities, or three Names, or three Manners, or wayes of Subsisting; To assert to Three Gods, were insufferable Blasphemy: Though *Josiah Coal* is as guilty of as great Blasphemy in a Letter to *George Fox*, which as it came from a Quaker, was also Approved of by *Pen* himself, in his Answer to Mr. *John Faldo*, a Minister I lately saw in *London*; which for the Readers satisfaction, and abhorrence of all, I shall here Insert.

Dear George Fox, *who art the Father of many Nations, whose Life has reached through us thy Children, even to the Isles afar off; to the Begetting of many again into a Lively Hope; for which, Generations to come, shall call thee Blessed; whose Being and Habitation is in the power of the Highest, in which thou Rules & Governs in Righteousness: And thy Kingdom is Established in Peace, and the Encrease thereof is without End.*

Let Pen, and as many as will dare to Justifie this,

consider the Language of the Righteous God: *He that Justifies the Wicked, and he that Condemneth the Just, even they both are Abomination to the Lord.*

But to return, To assert Three Essences, were to conceal Three Essentially Distinct, which were to fall in with the former absurdity: To receive or believe three parts of the same Essence, or God head which were most inconsistent with that Oneness and absolute Simplicity in the Nature of God, which cannot be conceived divisible; and to call the three in one, three qualities or accidents, were to believe accidents in God, which were absurd; and to assert nothing else but three Names, were to fall in with the long since exploded Heresy of *Apollinarius*, and to hold Faith repugnant to the Rule of Gods Word whence he has twice Three Names, and yet asserted to be but Three only; so that it must be Three Distinct Manners, Methods, or Wayes of Subsisting, and is Termed in the Schools, *Ens*, and *Modus Entis*. And according to the unanimous Opinion of our Reforming and Reformed Divines: A Person in the God-head, is whole God, not absolutely or simply considered, but by way of some personal Properties, or a manner of Being, or Distinct Subsistence, having the whole God-head in it. *Usher*, and *Calvin*, call a Divine Person, a Subsistence in the Divine Nature, which having relation to the other, is distinguished from them, with Incommunicable Properties. So that though the Father, Son, and Holy Ghost be really and essentially the same in Essence or Being, yet they have something differing from one another; for if the *Word*, *Joh.* 1. 1. had been simply and absolutely God without any thing peculiar to itself, it had been improper, and amiss to have said, it was not only God, but with God. To which Doctrine

ctrine *Tertullian* agrees, saying, there is in God a certain Disposition, or Distribution, which changeth nothing of the Unity of the Essence. I need not heap up these manifold Testimonies both of old, & New Testament, asserting Three in One, and One in Three; and if any quarrel the word person, they shall find this plain Scripture Language, *Heb* 1. 3. speaking of Christ the Second Person in the Trinity; saith, *He is the Brightness of his Fathers Glory; and Express Image of his Person*, can any serious, and illuminated Reader pass over this Text, without owning the word Person, to be Scripture Language, and that the Father is a Person, distinct in Person from God the Son; for he is not called the Fathers Person, Remark it Reader, but the *Express Image of his Fathers Person*: And if none must be called a Person, but the Father, as some Quakers have said, then what was Christ's Person, when Mediator, having two Natures of God and man, not mans personality, for so Divine Nature would have satisfied in the Person of the Humane Nature, which would imply no small Absurdities, or he should be the Person of the Father, which were repugnant to the formerly cited Text: Our Mediator was without all Person. And finally, if the Father is a Person, and the Son the Image of this Person, why not the Holy Ghost a Person also, and Three in One, and One in Three

The Next Charge is, and that a Weighty one in P. 9, & 10. And that is for mentioning only Three Offices of Christ, as Mediatour, a *Prophet*, *Priest*, and *King*. And that *Really*, *Savingly*, and only to those that *Believe* in him, and to whom *He is Actually a Saviour*; and that those Three Offices include, *All that Christ did*, and was *Requisite to be done as Mediatour*; None, even *Kieth* himself

himself cannot deny, as he readily owned at my House, all was Reducible to those Three Offices, which are all we have mentioned in the Scriptures and those Three. are very Obvious and Plain.

1. He is called, and that Deservedly, *The Great Prophet of His Church*, according to that Promise of, and Prophecy concerning him; *A Prophet shall the Lord your God raise up unto you, like unto his Brethren, Him shall ye hear in all things.* And this Promise was fulfilled in his Coming, and Executing this his Prophetical Office, by being the *Great Gospel-Preacher to his Church, and People; Declaring the Way, and Means of Salvation, by a Mediatour, delivering the Will of His Father*; This was Prophesied also of him in *Isaiah.* 61. 1, 2, 3. and *Hebr.* 3. 1. *He is called, the Apostle of our Profession. And He is the Sole Teacher of the Mysterys of Salvation from the Father.* Matth. 11. 27 *No Man knoweth the Father save the Son, and he to whom soever the Son will reveal him.* And this Our Great Prophet do's not always immediately, else K's. Teachings and all the Teachings among *Quakers*, were most needless, and vain, but,

1 By the Holy Scriptures, Profitable for Doctrine, and able to make the Man of God, Wise unto Salvation.

2. By His Messengers, and Ministers, whom he has commanded to *Go, and Teach all Nations*; and sent to give Warning to His Churches, and People, Therefore from their Office, and Teaching, called Teachers.

And Lastly, by his Holy Spirit in the Hearts of his People, where Christ dwells not Substantially, as *Quakers* say, but Spiritually by Faith; and so is united by Faith tho' Locally Distant, without the

Presence

Presence of the things United, as *K.* would insinuate, and assert in his Paper. For if there can be a Moral Union, and Relation standing firm betwixt a Husband, and Wife, the one in *Europe*, the other in *America*, and a Natural Union, and nigh Relation, between Parent, and Child, much more between Christ in Heaven, and believers on Earth, by a Spiritual, and indissolvible Union, by Faith, which is not an absent Christ to Believers, with whom he is by Gracious, and Spiritual Influences in their Hearts; And *K*'s. Subtle, and Sophistical Arguments from the General, and Universal Presence of Christ as God, to his special and Gracious Presence as Mediatour, will take Place with none, but Ignorant, and Deluded *Quakers*; for so the Devils in Hell, should enjoy as great a Priviledge as Believers on Earth.

And also it is granted that he is the Eternal High-Priest of His Church, who Offered and gave Himself a Sacrifice once upon the Cross for Sinners and by the Efficacious Merits of this Death, renders the Persons and Services of his People acceptable unto God, not only Teaching them by His Holy Spirit, what to pray for as they ought; but also continues *an High-Priest at the Right-hand of God, making continual Intercession for Believers, Heb. 7 25. Wherefore he is able to Save them to the uttermost, that come to God by Him, seeing he ever Liveth to make Intercession for us*; all which is fully and soundly delivered in the Catechisms, and Confessions of Faith of our Divines of the *Westminster* Assembly.

And Lastly, He is the Sole King, Head and Lawgiver of his Church; by which Kingly Power, and Authority, he Appoints Laws and Statutes, for the Counsel and Direction of his people, even to the binding

This shot repeats the previous one, but with different lighting.

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binding of Conſcience, with the whole inward man, in whom Chriſt does Rule, and Reign, even in and over ſuch as ſubject their Souls to his Government, ſuffering Chriſt to Reign over them

2 He Subdues and Conquers ſinners Naturally Rebels to himſelf, making them from an Un-willing, a Willing People, in the Day of his power.

3 In defending of his Church from all their Enemies, aſſuring them, the Gates of Hell ſhall not prevail againſt them.

4 He reſtrains the Fury, and rage of, and Finally, executes his Wrath on all His, and their Enemys.

And we never did diſown that the ſpecial Fruits of all theſe Three Offices are wrought in the hearts of Believers; which is inconſiſtent with that *Prophet, Prieſt, & King* in all men according to *Quaker* Doctrine, while the Scripture affirms, they are Reprobate, in whom Chriſt is not. And it is plain the *Quakers* common Chriſt, is not the true Mediatour and Meſſiah, who only dwells in the hearts of Believers by Faith, and not of Infidels that do not ſo much as know by any kind of knowledge, and yet they are Enlightned by him, as they ſay, with ſufficient, and ſaving knowledge. How unneceſſary muſt it be to multiply Offices in our Mediatour ſeeing all are reducible to thoſe Three? and muſt he not be a Man of a *Perverſe* Spirit, and contentious mind, that would raiſe a Debate upon this head and *K*'s Evaſion and Quibble for this is extreem ſilly, and weak; for (ſaith he) the Commands of Gods Moral Law are reducible to two; yet are branched out into Ten; for the firſt Diviſion of the Divine Commands, was by God himſelf into two Tables or two Commands; yet the ſame God

makes the Enumeration or Divisi[illegible]o ten; but no such Warrant can be produced for this Enumeration or Multiplication of Offices in our Mediator; for it were as impertinent, and idle, as if every Duty required, and every Sin prohibited in every Command, were a new Command; and there should be thrice ten instead of ten; and what must be thought of those that multiply Offices in Christ, calling every thing that Christ is called a new Office in the Mediator, as a *Father*, a *Shepherd*, an *Husband*, *Physician*, &c. Whence he is called the *Way*, a *Rock*, a *Door*, a *Vine*; all which denote no new Offices, but signifie his Richness, Fulness, Benefits, Love and Favour to Believers, denoting that Spiritual Relation to Believers, and Christ's usefulness to them in all Estates and Conditions.

His next Charge, Page 10, 11. I have affirmed Christ Died, or was Sacrificed for Sinners. Now let any determine whether this Answer does not set forth the Fruit, and Satisfaction of Christ's Death for Sinners; for if he Died for Sinners, and for our Sins, is it not enough to us; for if we had not been Sinners, we should not have stood in need of Redemption: and if sinners were Redeemed, no others did want it. And tho' he seems to reprehend it with Scripture Language, yet his Charge is more obscure, and defective, then that he finds fault with; either that quarrelled at must be true, or false, or deficient; if true, why Censured, if false, let Quakers speak their minds plainly; if deficient, there must be some for whom Christ Died, besides Sinners. If I have not multiplied words, to humour captious and critical Quakers, I hope I shall never have cause to repent it, where I Studiously avoided all prolixity, and endeavoured all succinctness and brevity.

But to return to the matter in hand concerning the Nature, Efficacy, and Extent of Christ's Redemption, we have to do with many Adversaries, whose various Sentiments are not to be reconciled either among themselves, or with the Holy Scriptures: for some say, Christ Died absolutely for all, and every individual sinner, and in Laying down his Life, did equally intend the Salvation of all; others say, he Died for all conditionally, from a foreseen condition of Faith; so it was only a conditional Salvation, or Redemption, wherein not one was absolutely Redeemed; this by some is called a possible Salvation; whereby they explain Universal Redemption to be nothing else, then Christ's Pacifying an Angry God for all, and leaving all in a possibility of Salvation if they will; others of a middle sort, say, he Died absolutely for the Elect of God, but conditionally for the Reprobate: But the most unanimous, and received Doctrine of the Reformed Churches, is, That whom Christ Died for, he absolutely and compleatly Redeemed; and that was some Select and Chosen Number, given him *of God the Father*, to Lay down his *Life* for them, as our Lord himself hints plainly to us in John 17. at large, of which says he, *None was Lost*.

That I may discover the absurdities of the former Opinion; consider first, Christ's absolute Redemption for all, and every individual Sinner: For 1. So *Christ* should have intended to have saved those that were actually in Hell, and condemned to Eternal Flames, before his Death, under an Irrevocable Sentence of Wrath. 2. What a Dishonour were it to God to say, he intended, and at so dear a rate, as the Death of his own Son, to go about the Redeeming of those whom he knew from all Eternity should be infallibly

Damned

Damned; can it be imagined, *Christ* intended to Save such? 3. If all men and women, were absolutely Redeemed, all should be infallibly Saved, for Salvation supposes Redemption, and Redemption secures Salvation; but it is evident to all, the smallest number shall *Enter in at the Strait Gate* 4. If God should purpose and intend the Salvation of all absolutely, and yet the smallest number escape Eternal Wrath, what should the purposes and intentions of God be more then the purposes, and intentions of his Creatures that can be frustrated, disappointed and come to nought?

Let us view the absurdities and inconsistencies that flow naturally from the universal, cnuditional Redemption, whereby all are left under a possibility of Salvation, if they will; and 1. If so, then it would have been possible, for all to have been Damned, and not one Saved; for if man had but resisted as it was in his Power, because not absolutely Redeemed, then Christ might have Died really for nothing, and have seen no Fruit of *the Travail of his Soul*: And, Let serious Souls consider what an insignificant Death, and fruitless inefficacious Redemption should he have Paid. 2. If a conditional Redemption, and a possibility of Salvation was all that Christ Died for, I would Enquire, Who it is that performs the Condition, God or man; if men can believe or repent of themselves, then the Conditional Salvation, might avail them something; but he cannot believe, it is Gods special Gift, *Ephes.* 2. And man cannot repent, for it is his grant, 2 *Tim.* 1 What will a Possibility of Salvation for all men avail, and a conditional Redemption signifie, if all men are not left also in a Possibility of believing and Repenting also, if, and when they would.

3. If a conditional Univerſal Redemption, be all the Redemption accompliſhed by Chriſt, then it is as impoſſible for man to be ſaved, as if he had not been Redeemed at all; ſeeing it is as impoſſible for man to perform the Conditions, as it is for him to redeem himſelf; and all may ſee if this be *Quakers* univerſal Redemption, what a poor, lame, ineffectual and half Redemption they believe in, and build upon for their Salvation; as *Barclay* has declared in Publiſhing his *Univerſal Redemption*, ſufficiently confuted, by Mr. *Brown*; not anſwered till he was Removed off the Stage, by Death.

And ſuch as tread the middle path, holding an abſolute, Redemption of Gods Elect, and only a Conditional Salvation of the Reprobate; They hold (1.) A Twofold manner of Redemption, which we have no ground for in the Scriptures all that are Redeemed, being Redeemed alike.

2. If ſo, the greateſt part of Mankind are left in as bad a ſtate, as if they were not Redeemed at all.

If we conſider the Merit of Chriſts Crucifixion and Death, materially in regard of its Sufficiency, Dignity, Worth, and Merit, by Reflecting on the Perſon who Suffered and Died, and of the manner how he Accompliſhed it, with Faithfulneſs, and that moſt Willingly, and Chearfully, that it was no leſs Price then the Death of him, who was God, Equal with God the Father. The Ranſome muſt be owned, and believed, of Infinite Value, and Worth, Merit, and Dignity, and ſo not only a compleat, and ſufficient Satisfaction for the ſins of the whole World, but was in it ſelf a compleat Ranſome, for the Offences of a Thouſand Worlds. And ſo if we conſider the

the Sufficiency of his Price, and Ransome, he Died for all, he Offered a Sacrifice, and gave an Atonement that was enough for all, he gave himself a Ransome for all, and Tasted Death for every man; further we assert, and believe, that all Nations, Kingdoms, Tongues, and People were Redeemed by Jesus Christ; so according to the School distinction, He Dyed, for, *Generibus Singulorum*, for, *All kinds of men*, not for *Singulis Generum*, not for, *Every Individual Man and Woman* according to *Johns* Vision, *Rev.* 5. 9. *For thou wast slain, and hast Redeemed us to God, by thy Blood, out of every Kindred, and Tongue, and People, and Nation*, so *that all* and every one that is or shall be Redeemed, are Redeemed by Jesus Christ, who is the only Saviour, and *no Name given under Heaven whereby we can be Saved, but by the Name Jesus*; so he is the Saviour of all. And this we dare most boldly and Warrantably affirm, that Christs Death is Efficacious for the Salvation of all, whom he died for, and not one of these Predestinated to Eternal Life, shall Perish, but be brought Infallibly to Glory; *Rom.* 8. 30. *Whom he did Predestinate them he also Called, and whom he Called, them he also Justified, and whom he Justified, them he also Glorified.* From which Scripture, none can be Ignorant, unless they wilfully stop, and Blind the Eyes of their understandings, what an inseperable connection is between the Means, and the End, and all flowing from the Everlasting Purpose, and immutable Predestination of God; and as many as Christ Died for, shall be infallibly Saved, and to whomsoever he has purchased Salvation, to as many he has Purchased all the Means and Conditions, of Salvation, as Faith, Repentance, and all the

Holy

Holy Graces of the Spirit of God; for ſaith the Spirit of God, as many as were ordained to *Eternal Life, Believed*; neither dare we believe ſuch an ineffectual Redemption, as *Quakers* hand in hand with *Arminians*, and *Pelagians* do hold, which only leaves man in a poſſibility of Salvation, if the ſinner will; but may be, the moſt of Chriſts Redeemed ones, go to Hell notwithſtanding; while Chriſt, *John* 17. Speaks of his Redeemed and Ranſomed ones, *as thoſe Select Ones, whom the Father had given him out of the World, for whom, that is the World, He would not ſo much as Pray, ſa leſs dye*; and *Keith* himſelf owns in his Malicious Uncharitable Book, *Againſt New-England Miniſters*, that there are thoſe for whom it may be ſaid, Chriſt *Dyed not*. And ſo this muſt be the Gentlemans *Poſition, Chriſt dyed for all, and dyed not for all*; which is a plain conradiction; and farewel *Keith*'s univerſal Redemption, which if it had not evaniſhed in a contradiction, was uncomfortable, and ineffectual to the greateſt number of Redeemed ones.

I Remember in the beginning *Keith* ſays, *I ſpeak very little of the Spirit of God at all*, which I have already ſhown in the moſt convincing, and particular manner to be Falſe, by directing the Reader to the particular Pages, and now I am to ſhow he contradicteth himſelf, by owning in ſeveral Queſtions, and Anſwers, my aſſerting, *The Spirits Operations, in calling Effectually, in Regeneration, in Working Faith in us, and Uniting us to Chriſt*? But while he is neceſſitated to own this; He affirms it *To be inconſiſtent with, and contradictory to, my and* My Brethrens Doctrine; *which he endeavours to confirm, by a far fetched, and inconſequential reaſon* becauſe we deny *all extraordinary immediate, an*

Objectiv

Objective Revelation, ſuch as the Apoſtles had; and tho' we diſown this Doctrine of theirs, how it ſhall Follow, we renounce, all the ſpecial Gracious, and ſaving operations of the Spirit *of* God, in and by the uſe *of* means, and Ordinances *of* Gods own appointment, and ſometimes immediately, where External means of our Salvation are Wanting; in the Regeneration, Sanctification of Souls, & in making them meet *for* himſelf in Glory; I leave both to Natural and Gracious Souls to Determine.

But every Chriſtian Reader may diſcover, in this perſon, a moſt Arrogant Spirit, to pretend to know my Principles, and Opinions better than I know them my ſelf, and with impudent falſhood, to affirm and declare, I have Publiſhed an Account of Principles I do not believe; and that they are repugnant to my Brethrens Doctrine; ſeeing our publick Confeſſions of Faith, and Catechiſms known to the whole Chriſtian World, ſayes the ſame things, and particularly in the Deſcription of Effectual Calling, which is further confirmed in all our common places, and Bodies of Divinity, and in all the practical Pieces, treating of theſe Subjects, as Mr. *Allen* of Converſion, Mr. *Burgeſs*, and Mr. *Cole* of Regeneration, and many others; and I am ſatisfied, how oft I have delivered in publick my Opinion in theſe matters. I muſt needs declare, it is an evil Principle, and unfair Undertaking for any to take upon them to Publiſh Principles, and contradict Principles, of thoſe he is an abſolute ſtranger unto; and it is the true Character of a Deceiver, to poſſeſs others with prejudices againſt our Principles, only by miſrepreſenting of them, and faſtening Principles on us, which we abhor. And as to all inward Revelation, or ſpeaking of God to the Souls and Hearts of Believers, I never read nor heard

heard of any of our Divines, absolutely deny or d
own it: And I have upon all occasions, publickly
Taught, and Do, and shall in the Strength of Jesu
Christ, firmly believe, and that unto the end, the I
luminating, Sanctifying, Mortifying, Quickning O
perations *of the Holy Spirit of God*, in the hearts of e
very sound Believer, in restoring the Corrupted
Soul to the Forfeited Image of God; so it is evident
how inclinable *Keith* is to Calumniate, and misrepre
sent us, upon all occasions. How great must the I
norance of Quakers needs be, who cannot, o
their perverseness be that will not, distinguish betwee
Enthusiastick, Immediate, Extraordinary and Obj
ctive Revelations; from the Spirits Gracious and Spi
ritual Illumination of his mind, impressing thos
Truths made known, and Revealed in an ordinary
way, by Means of Heavens Appointment; giving
them Efficacious Grace to see, Embrace, Close with
and make Saving Application of them to their hearts,
and Grace to observe the same in their Lives; which
ordinary and extaordinary Operations they confound
together, as they do the Universal, or General *Presence*
of Christ, with his special, saving, and gracious Pre
sence, holding him to be in all, after the same man
ner. And whereas he has assumed boldness to affirm,
we call it Blasphemy to say, Christ is really in the
Saints. All the Answer this deserves, is, that it is Noto
riously False, and a groundless Calumny; For all o
us firmly believe, *That unless the Spirit of Christ d*
in us, we are none of his; *and Christ is in us, except*
we be Reprobate, and he dwells in all Believers; I
from *Pauls* words, it is by Faith, *Eph.* 3. 17. as
declared, and that fully from that Text, Colos 1.
27. *Christ in you the Hope of Glory.* And it is
contradiction to affirm, and believe that God has
called

called Sinners out of Sin, unto Grace, yet at the ſame time to feel, and aſſert, that all have ſin remaining in them; for it is no hard matter to diſtinguiſh betwixt Sinners being under the Power, Dominion, and Slavery, or Drudgery of Sin; and a Sinners having ſome Relicks and Remainders of Sin, and Corruption in them, whereby even in Believers there is a conſtant and ſpiritual Warfare raiſed in the believing Soul, whereas formerly the Strong Man kept the Houſe, the Apoſtle gives us this diſtinction; *Sin ſhall not have Dominion over you, you are not under the Law, but under Grace*; and the ſame Apoſtle, even after his Converſion, complains of his own ſinful, wretched Corruption, and at the ſame time Triumphs in the Victory obtained, for in the next breath; *Thanks be to God who has given us the victory*; and if Sin in ſome meaſure be not cotemporary with ſaving Grace, or Converſion, what muſt become of *Quakers* univerſal ſufficient, and ſaving Grace, and all the multitudes of them, I have ever ſeen, muſt according to their own Opinion, be void of Converſion, Grace and Juſtification; for Sin have been eaſily diſcernable in all, neither did ever any of them produce one inſtance for their abſolute perfection; and yet none of us aſſert, that the Saints Sincerity, Thought, Word and Deed, as *Keith* falſely words it; yet it ſtrictly, and ſpiritually taken; all are attended with Infirmities. I am quarrelled, for aſſerting in my Catechiſm, page 23. This Juſtification and Adoption, are Acts of God, without us, and and work only a relative Change; and that Juſtification, Adoption and Sanctification once had cannot be Loſt. As to the firſt, Juſtification is according to the Judgment of all Proteſtant Divines, a gracious Act of Gods Love, in a

Judicial Way, upon the account of Christ's Imputed Righteousness, acquitting, and absolving the sinner from Guilt, and consequently from Condemnation. I hope *Quakers* will not jump in with Papists, who assert, Justification to be the making of one Just, and so Confound it with Sanctification, which the Spirit of God makes to be distinct Acts, tho' always inseparable. As to Adoption in its nature, it is God's Numbering us among his Children, a taking us from among the Children of Satan, and *Giving us a Right to all the Priviledges of Gods Children*; & pray where is the falshood, and danger, in asserting, they are Acts of God without us, bringing Believers into a new Relation unto God, Christ, and the Holy Spirit, to whom they are Enemies and Strangers by Nature; seeing at the same time we firmly believe, that there is no Relative Change wrought by God on any Sinner, in Justification or Adoption, without a real, saving, inward, gracious, and universal Change upon the whole man by Sanctification, which are no different by the Language of the Apostle *Paul*, as Sanctification and Glorification is, Rom. 8. And none are Justified or Adopted, but *Sanctified* also; all which is asserted in my Catechism; if *Keith's* contentious, Cavelling, and Carping Spirit had allowed him to take notice thereof; for none of us hold, that God makes any his people, or children, without a real, gracious *Change*, as *Penn* and *Keith* would invidiously and falsely Calumniate us, and our universally known Doctrine, fairly published to the World; and yet that renewing work is not properly Justification, but Sanctification, which is a gradual work; whereby the Old man of sin and corruption, *is Crucified, and the New man of Grace, Righteousness or Holiness, is renewed and put on, more and more*; and

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though *Keith* would make Peace of Conſcience to be the Eſſence, and Nature of Juſtification; yet all Reformed Divines, with the Apoſtle *Paul* make it a concomitant, or rather a conſequent Bleſſing to our Juſtification, Rom 5. 1. *Being Juſtified by Faith, we have Peace with God.* And whoever denied Regeneration to work a real change, which my Catechiſm plainly aſſerts. And that Juſtification, Adoption and Sanctification may be Loſt, is not only the Doctrine of *Quakers*, but of *Pelagians*, *Papiſts* and *Arminians* too; though *Keith* and *Barclay* own that ſome may Arrive to ſuch a pitch and meaſure that they cannot *Fall away*; now this meaſure muſt either be higher than Juſtification, Sanctification, or Regeneration, or they contradict themſelves, in oppoſing Free Grace, and denying the Perſeverance of the Saints in Grace with moſt diſcouraging and comfortleſs arguments to Believers, which imply many groſs abſurdities; and concerning this Head, Mr. *John Brown* our Country man, in confutation of *Barclay*, layes down our unanimous Doctrine, and firſt animadverts all that we hold, the Perſeverance of none, but ſuch as are Regenerated; and how falſe and abſurd were it to ſay, a Sinner Regenerated, or made a Child of God to Day, and yet be a Child of the Devil to morrow, made meet for Heaven, and yet go to Hell, Pardoned, and yet Damned. 2. We do not hold a ſpecial and inevitable neceſſity of Perſeverance, though unwilling, and lying in Sin, as Enemies would inſinuate to the prejudice of Truth, as *Quakers* often have done. 3. We do not maintain a Perſeverance depending on the will of man, but on the gracious Covenant, *The Everlaſting Purpoſe of God*, the Unchangeableneſs of his Love, and Efficaciouſneſs of Chriſt's Death.

4 That a Believer may fall away, Back-slide and Depart from God by many degrees, as, (1) From Duty, as Hearing, Reading, Praying, Praising &c. (2) Into Grievous Sins, as *Noah*, *David*, *Soloman*, and *Peter*. (3) Into great Doubts, and Fears about their State. (4) From Degrees of Grace, as from a Strong unto a Weakness of Faith, their Zeal for God, and Religion, may grow very cold, they may fall from their *First Love*; they may fall from their former measure of Fear. And (5) they may Fall from the Truth of the Gospel, from the Doctrine of Our Lord Jesus, and embrace many gross, and dangerous Errors, and *Believe a Lye*. (6) They may fall from the Accidentals of their Gracious State, as Sense of Favour, Assurance of Gods *Love*, Strength of Habits, Measures of Comfort, is oft times and may be remitted, and lost. And yet in the last place, we Believe mentain and hold, *There can be no Total and Final Apostacy, and Defection from a Regenerate State, or the Essence, and Habits of all Grace, and this is not only our Doctrine, but the Doctrine of all our Reformed Churches*: tho' *K*'s Invidious Malice is most commonly set against the Reformed Church of *Scotland*; verifying the Ancient and common saying, *Omnis Apostata sua Secte osor*. And every serious soul may easily conceive how comfortless, and discouraging the Doctrine of *Quakers* must needs be, to all *Regenerated*, and *Believing* Souls; if after *Regeneration*, being in Covenant with God, Sealed with the Holy Spirit of Promise, Redeemed with the Blood of Jesus, they may yet be Damned in the End, this, and many more are the Absurdities that attend the Ancient *Pelagian*, and *Arminian Error*, as [1] Is it not inconsistent with that Puffing up Doctrine of

of their Perfection, they could never yet demonstrate from instances. [2.] It is inconsistent with the Immutability of Gods Love, *for whom He Loves He Loves unto the end*, for his Gracious purposes, are Unalterable, and his Will Irresistible, *Isa.* 40. 31. *They that wait on the Lord, shall renew their Strength, they shall mount up with Wings, as* Eagles *they shall run, and not be weary, and they shall walk and not be Faint.* [3.] It is inconsistent with the Stability of the Covenant, that is well ordered in all things, and sure, and all its Mercies, are *sure Mercies*; hence called frequently, an Everlasting Covenant. *Jer.* 32. 40. *And I will make an Everlasting Covenant with them, and I will not turn away from them, to do them Good, but I will put my Fear in their Heart, that they shall not depart from me.* And all Objecting Instances, from Scripture, must implye no Saving Faith, or true Regeneration, or their Fall was neither Final, nor Total. [4.] It is inconsistent with the Faithfulness of Christs undertaking to God the Father in the Covenant of Redemption, it destroys the Efficacy of His Death. Let any Read Christs Prayer to God the Father in, *John* 17. And he may soon be satisfyed, there was a Select Number given unto Christ to redeem and Ransome. 24. *And Father I will that they also whom thou hast given me, be with me where I am.* And he prays, 15. *And that God would keep them from the Evil.* And he has engaged to God the Father, *that none that the Father had given him, should be Lost*; otherwise Christ might be Charged with Unfaithfulness. And such as deny the Perseverance of the Saints must be ignorant of what Christ has done for the confirmation of the Gracious State of Believers. (1.) His Redeeming

Redeeming them from all the Demands of Divine Juſtice, with his Precious Blood. (2) Redeeming them from the power of Satan. (3) From the Dominion of ſin. (4) He is gone to prepare a Place for them. 5 He makes interceſſion in Heaven for them. (6) He promiſes his Holy Spirit to abide in them, to compleat his begun work in them, and eſtabliſh them, all which is abundantly confirmed from Scripture.

5 The Final and Total fall or Apoſtacy of Regenerate Saints is inconſiſtent with the Nature of Grace which is an Incorruptible Seed, that cannot be totally extinguiſhed where e're it is planted of God And farther, it much weakneth the Faith of the Saints, their Hope and Confidence in Gods Preſervation of them from Falling which the experience and confidence of the Apoſtle *Paul* teſtifies they firmly Believe *Rom.* 8. 35. 38. 39. and that in their deepeſt Tryals, and ſharpeſt Afflictions. Finally, it Robs the Regenerated Children of God, of their Spiritual Joy, and Holy Conſolation in the Holy Ghoſt, by filling them with Perpetual Fears Anxiety, and Doubts about their State. And we find *Keith* inſinuating this, That the Doctrine of Perſeverance Flatters men in great ſins; for tho' the Godly cannot Fall, Finally nor Totally, yet as we have ſaid, they may Fall into many Evils provoking to God, and injurious to their own Peace, and comfort, which they are ever watchful againſt, leſt they ſhould loſe the ſenſe and comfort of Gods Special Love, and Favour; any meaſure or degree of Grace, or Holineſs, which would be moſt Wounding, and Grievous to them, and ſo far *from* Flattery; but this his Calumny is like unto the reſt. And I dare refer my ſelf to *Quakers* themſelves

ſelves, if Univerſal Grace, ſaving and divine Light, the Spirit of God, and Chriſt, Subſtantially preſent in all men, even the moſt ignorant, wicked and Profane, and abſolute Perfection in ſome, be not more ſoul-deluding, and ſelf-Flattering Doctrine, then the Perſeverance of the Saints once Regenerated, whoſe ſins and infirmityes, humbled, and makes them conſtantly watchful; and ſo it is evident, it deſtroys the promiſe of Gods Eſtabliſhing & confirming Spirit, and leaves the Catholick Church of God which the Gates of Hell cannot prevail againſt, upon a moſt Tickliſh Foundation, and Lyable to to come to nothing; it would annul all Chriſtian Communion and Fellowſhip, for according to *Quakers* opinion, one may be a Saint to day, and in Chriſtian Fellowſhip, and may *Fall away*, and be Damned to morrow; it renders our Pardon comfortleſs, ſeeing after Pardon we may periſh Eternally, and deſtroyes the Hope and Faith of Life Everlaſting, ſeeing no man can firmly believe it, until he have the Enjoyment of it.

The next grand Charge, that highly offended many of that Gang, is concerning a Queſtion in my Catechiſm concerning the *Sabbath*; in the Anſwer I affirm, *Quakers and* Profane Perſons are Enemies to a Sabbath, and now I am ſatisfied to have an opportunity of ſhowing my reaſons to the World, how juſt, and not invidious this my Charge was, though I mentioned no other Enemies in Judgment, beſides *Quakers*; and notwithſtanding of all reaſons given to *Keith* and others at my Houſe, they ſeem ſtill to be diſſatisfied, but it is for the moſt part, the peculiar Temper of ſuch as Rangle, and oppoſe all Reaſoning: And that I may referr my ſelf to the Cenſures of the more unprejudiced, and rational; and I am

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ſo far from Recanting, Denying, or Giving any ſub-
miſſion for the Charge, that I am the rather confirm-
ed, it was moſt juſt and deſerving, and that witho
all ſhadow of the guilt of a Calumny, and that f
theſe following reaſons. 1. Becauſe I never met wi
any others that in reality oppoſed this Doctrine b
ſides that Party, and though I might hear commo
Fame accuſe others, and meeting with none of the
Writings, I had no Warrant, for including them u
der the publick Charge, though my Anſwer does
way exclude them. 2. All the *Quakers* I ever co
verſed with in *Europe* or *America*, declared this
their undoubted Judgment, that all Dayes were alik
under the Goſpel, and none of perpetual Obſervatio
as a Day of Reſt; and further, That they were a
free to Work, or Labour in their ſeveral Calling
and Trades on the Firſt Day of the Week, (calle
now the Chriſtian Sabbath, or Day of Reſt, und
the Goſpel,) as any other Day of the Week; o
which I gave, and am able yet to give ſeveral Inſtan-
ces: And I am lately informed, of ſeveral Servants o
Quakers, otherwiſe Educated, who have made co
plaint to Magiſtrates, of their Maſters, cauſ
them to follow their daily Labour; and a Wit
yet alive, can declare, being on a *Sabbath* at *Thom
Everdens* Houſe, perceived no manner of Worſh
with his Family, but great diligence in diſpatching o
of his Servants with Neceſſaries for Building a Sloo
& I have met one of them with a Gun in the Woo
on the Sabbath, or Firſt Day of the Week, wh
we were going to the Publick Worſhip of God;
ſuch are not to be looked on, without any juſt A
cuſation, of an invidious Calumny, Enemies to
Sabbath, let the World judge. 3. They need n
make ſo great a noiſe, and clamour at this Charg

ſorhowever others may remain ignorant, yet it is not unknown to *Keith*, how oft by ſeveral others *Quakers* have been ranked in with ſeveral others, Enemies of the Sabbath, long before I had any acquaintance with their principles: as by Mr *John Brown*, in his Latine Treatiſe, concerning the Sabbath, alſo Mr. *Matthew Crawford* in his Learned defence of the Morality of the *Fourth Commandment*, called *Exercitacio Apologetica*; therefore this charge is not mine only, but of as many as Treat *of* that Subject. 4. *If I can produce their own Word, charging them with as much as I ſay, will it not appear how unjuſtly they ſeem to to be offended at my charge*; and *if* any would peruſe that ſmall, but angry Pamphlet *of Quakers*, ſoberly anſwered by Mr. *Mitchel of Aberdeen*; and they ſhall find it confidently aſſerted, that all Days, are alike, and are told *from Rom.* 14. 6. & *Gal.* 4. 10, 11. *To Reprehend all ſuch as obſerve one day of Seven as a Day of Reſt*; *and that all Weekly Obſervation of a Day is Aboliſhed under the Goſpel*; And how *Keith* comes in now *of* Late to tell us *of* their keeping the firſt *Day of the Week*, without being firſt reconciled to his *own Brethren*, both *in Practice, and Judgment*; And it yet remains for him to declare, *By what Authority, or from what Command they keep that Day, and not another*; *whether it is commanded of God, or only an Eccleſiaſtick, and Humane Conſtitution, which until proved to be the Unanimous Judgment of* Quakers, *muſt be looked upon to be the Private Judgment of* Keith *only*. But he is Pleaſed to ſay, *That* Quakers *keep the firſt Day of the Week, and ſpend it in the Religious Exerciſe of Publick, and Private Worſhip*; but this is

ſaid, and not Proved; *for* the contrary is kno
to moſt who reſort *to*, and *frequent* their Hou
where they diſcern no more Worſhip in many
their Families, than in the Families of *Indians*:
He Appeals to their Neighbours as Witneſſes, but
of their Witneſſes have affirmed the contrary, and
they can attest to a Worſhip which can be neit
ſeen nor heard, it paſſes my skill to Determine.

Laſtly, As many as know *Quakers* in *Engl*
Scotland, and *Ireland*, cannot be ignorant, how
ther from Obedience to God or Man, could
perſwaded to obſerve the Firſt Day *of* the W
but would keep open their Shops, and follow
ſeveral Callings; *for* which they were often dra
to Priſons, and their Goods carryed away;
was not done in a Corner, but manifeſt & kno
to all. And tho' *Keith* blamed me, *for* not ch
ging Mr. *John Calume*, as an Enemy, as well as
but had not the leaſt reaſon *for* ſo doing, *for* I
oft converſed with *Calumiſts*, and Read the Writ
of his Followers, who ſtoutly defended the Morali
of a Sabbath, or the *Fourth Command*. And wh
ever over zealous miſtake that Eminent Man
God was under, when he Wrote his *Inſtitution*
yet in his *Expoſition* on *Geneſis*, about Eigh
Years after he Wrote his *Inſtitutions*, owns
Morality *of* the *Fourth Command*, and it could
be ceremonial, ſeeing the *Inſtitution of* a perpe
Sabbath, was before all Ceremonies, and that
was *Calums* laſt Sentiments, is not only Evid
from that *Commentary*, but alſo *from* the Prin
and Practices, *of* the *Reformed Churches of F*
and *Geneva*, *of* which *Callume* was the Firſt *R*
mer. Now all theſe things duely conſidered, &
together, I leave it to any to determine, how

they are wronged in being reckoned with, or numbered among the Enemies to a Sabbath; which has set their peevish Spirit in a flame against my Catechism, and stirred up their Venom against me, which I ever shall little regard

In page 28 I am Charged with Deficiency, concerning Ministers, and that in three things: and I am ready to own I have wilfully Omitted twice three things concerning Ministers Qualifications, and Call; and pray where is the crime. seeing there are so full Treatises by others on that Subject already Published; and all I intended in my Catechism for Young Ones, was only to lay down the several Duties of Ministers and People; and if I had been guilty of an Omission in that Enumeration, he might have found fault; but I must take notice of an invidious Parenthesis, that Peoples Maintaining their Ministers is a main thing with me. Let the Reader examine my Catechism, and he shall not find ground for this malicious Reflection; for it is expressed in as few words as any other Duty without insisting thereon, and this was the expression of an absolute Stranger to me, and my practice in Relation to a Maintainance, to which I am bold to assert, I have been ever undenied as *Keith*, or any of his Brethren. And whatever others have done, I dare affirm, I never bargained with any people about a Maintainance; and have oft refused mony when freely offered, and never Enjoyed any Maintainance, but what was most freely offered to me; though I deny not to the Magistrate, a power of Determining Maintainances, when Necessity requires it; and none so unwilling to pay it as perverse *Quakers*, though I could with it were voluntary Offerings; yet this partial Author would insinuate, as if Presbyterians only

were Guilty; exacting Maintainance by force; whereas he cannot be ignorant, that the Maintainance of Miniſters in *Scotland*, are not to be compared to what Prelates have, whether Popiſh or Proteſtant, neither for quantity, nor manner of Exacting. And it is obſervable, that the *Quakers* have been brawling and barking unreaſonably againſt all who receive Maintainance, as Hirelings; but the greateſt Champions among them, were never able to defend ſo bad a Cauſe, as they have been tenacious in for a long time; though now of late, they ſeem to change their Tunes, and own a Maintainance, providing it be voluntary, and not by Compulſion, as *Barclay* has owned, who has taken upon him to Publiſh *Quakers* Principles, though he never produced any Commiſſion for it; and I am perſwaded, he will find it as hard a matter to procure their univerſal Conſent, and Approbation to all he has Wrote; but a Miniſters Maintainance among *Quakers* muſt be voluntary, and free, for they would never Exact it by force, for two Reaſons. 1. Becauſe they never had the Government ſolely in their Hands, for in *Penſilvania* they are a mixed people; neither would the Infancy of that Plantation bear it; beſide that, their former Railings would have Retorted upon themſelves. 2. Becauſe of the multitude of their Teachers, and the Weakneſs of many of them, that dare not claim a Right to any ſuch Maintainance, as many ſilly women, and ignorant Mechanicks. And it muſt be for meaſure or quantity, a neceſſary Competeney, or Aliment, as *Barclay* calls it; but muſt *Quakers* only be Judges of this Competency, or ſhould the Giver, or rather the Civil Magiſtrate to determine it according to the ſeveral Abilities of the People: And conſider what narrow and niggardly Souls theſe peo-

ple

ple have, who would allow no more to the Miniſters of the Goſpel, then common Charity obliges them to give to the moſt common beggar that goes from Door to Door, even a neceſſary Competency, and Aliment; whereas Miniſters ſhould have ſuch a Maintainance as they may not be neceſſitated to intangle, and incumber themſelves with ſecular Affairs, and be diverted from their holy Office, and Miniſterial Calling, whereunto they have been Called, and to which they are to be Separated according to the Command of God, concerning *Paul* and *Barnabas*; and further, they ought to have ſuch an Honourable Allowance, as they may not only Live anſwerable to their Station, and be able to maintain Duties to Hoſpitality, which *Quakers* Competency, and neceſſary Aliment, will never render them capable to perform: And it were no hard matter to prove, that many *Quakers*, even *Keith* and *Barclay* themſelves, whoſe Birth, Education, Travels and Eſtates are known to many yet alive, have had much more given then their neceſſary Aliment.

And I know not what Evaſion can be found for *K*'s Hundred Pound *Per Annum* ſetled on him by the *Government in Penſilvania*, Exacted *of* a mixed People, who neither hear him, nor enjoy any benefit or advantage from his School-Keeping, which is their only ſhift and Back-Door, they would fly out at; which will never Blind the eyes *of* the Rational; *for* School-Keeping has a peculiar advantage attending it ſelf, without any Publick Tax by compulſion, as they call all our Mentainances. And I Dare be bold to ſay, in behalf *of* *Presbyterians* whom he would chiefly ſeem to reproach, that they are as little concerned about mentainances as any of the Reformed Churches, and

value

value them not, when they come in competition with theirs And have not the Ministers of the Reformed Church of *Scotland*, these Thirty years past, have suffered Persecution, even unto Death it self, for preaching the Gospel under so much want, that they have been necessitated to Labour with their own hands, and betake themselves for a time to Merchandising, and yet never would dare to lay aside the Preaching of the Gospel And it is not unknown, how little Ministers have had of Mentainance in *Maryland*, either voluntary or compelled; And *Quakers* themselves, own they have Stock Purses, out of which they Supply their Teachers, and others; and what call you this but a Maintainance; and it is most easy when they come abroad, to conceal their Plenty at home, that the Stock Purses may be the more Liberal unto them, as I doubt not but those of *Maryland*, & *Virginia* too, were in his Late Travels, which was the least he could have, for he gained but few *Proselytes*. And let all Judge how inconsistent their present practices are, with their former unreasonable prating against every thing that looked like a Maintenance, urging as K. still does that Text, *Freely ye have Received, Freely Give*, which was the Advice of Our Saviour to his Apostles, when he enabled them to go forth and work Miracles, *Heal the Sick, Cleanse the Lepers, Raise the Dead, Cast out Devils*, of which they should make no Merchandize; tho' they were *Commanded to Preach the Gospel as they went, and to tell them that the Time of the Promised Messiah was now come, who was setting up his Kingdom in the World, and to whose Laws they were to be obedient*. This Doctrine they were to confirm by Mira-

cles

cles, which he gives them a Charge, they ſhould work freely, *without receiving any Reward for them*; that the Miracles being uſed to their private uſe, and profit, might not loſe their End, which was the confirmation of their Doctrine; now it hereby was underſtood they ſhould receive no neceſſary Maintenance, the Apoſtles might Rationally Judge, they had need then to provide well for their journey; no, as, if Our Lord had ſaid, *Provide neither Gold, nor Silver, nor Braſs in your Purſes, nor Scrip for your Journey, neither two Coats, neither ſhoes, nor ſtaves*; and the reaſon added, for the workman is worthy of his Meat, and elſe where, is worthy of his Hire, and pray what is Meat, and Hire, but the beſt of Maintenance; and it is obſervable, the Command for going abroad ſo bare, in the 10 of *Matthew* was only a Temporary Command for that ſhort Journey; for in Luke; they were commanded to take both *Purſe* and *Scrip*, ch 22 If they were commanded to take none of theſe things and yet to go abroad, and Preach the Goſpel, confirming the ſame with Miracles, they muſt have received maintenance, or they muſt have periſhed if their Journey had been long; but Our Lord deſigned thereby (1) To give his Apoſtles an experience of depending on his Good Providence and (2) Alſo teach people, That the Labourer is worthy of his Hire; and let *Keith* conſider that in reſpect of God all things is free, therefore his School-keeping ſhould be free alſo. And it is not to be doubted, that our Saviour took Maintainance himſelf, ſometimes asking, ſometimes taking without asking, what he ſtood in need of, as Water from the *Samaritan* Woman, and the Ears of Corn on the Sabbath. And it is to be admired with what

Impudence

Impudence Quakers plead againſt the Apoſtle *Paul* in denying the lawfulneſs of Miniſterial Receiving a Maintainance, ſeeing he gives ſo particular a Precept, Gal. 6. 6. *Let him that is Taught in the Word, Communicate unto him that Teacheth, in all good things*; and if this be the Command of God, it muſt be Sin in the people to omit it. But the ſame Apoſtle pleads for, and reaſons the caſe fully, 1 Cor. 9. wherein he has many convincing Arguments againſt all *Quakers* in the world; proving firſt, That the Maintaining of Miniſters and Families is warrantable, from 4, 5, 6 verſes. 2. In the following Verſe he declares the Law ſays as much, both the Law of God and the Law of Nature, built upon Equity, pleads for it, 8, 9, 10 *verſe*. 3. Common Equity and Juſtice pleads for it, *verſe* 11. *If we have ſown to you Spiritual Things, is it a great thing, if we ſhall Reap your Carnal Things*; yet all *Pauls* forbearing at ſeveral times to partake of Peoples Carnal Things, did not at all demonſtrate the unlawfulneſs thereof, but only his prudential declining of that he had really a Right unto as expreſſed, *verſe* 12.

If others be Partakers of this power over you, are not we rather: Nevertheleſs we have not uſed this power, but ſuffer all things, leſt we ſhould hinder the Goſpel of Chriſt, and this was the reaſon why he wrought with his own Hands; and Laſtly the Apoſtle concludes with the Neceſſity of Miniſters living by the Goſpel, they Preach from the Ordination of God 14. Even ſo hath the Lord Ordained, that they that Preach the Goſpel, ſhould Live of the Goſpel. But if *Quakers* all this while, are only againſt Superfluous Maintenances they have loſt their Labour, for we pleaded not for ſuch, nor for any other accidental Abuſes, that through

Corrupti-

Corruption of time, hath been introduced; but any that know their Quibbling, and Tenacious Temper, are ſatisfied they will never yield the Cauſe, until they are the ſole Judges of that Superfluity.

Another thing in this Charge, which needs an Anſwer: And that is concerning the Call and Ordination of Miniſters, which I did not intend to Treat of at all in my *Catechiſm* Publiſhed for the inſtruction of *Young Ones*, and if this Point be one of the *Quakers* Firſt Principles they ſhould be more diſtinct and clear in proving the Call, and Ordination of their *Maſculine and Feminine Teachers*, which they are Pleaſed to Call *Immediate*, *Extraordinary*, and *Apoſtolick*, of which K in a vain manner Publickly and Privately, has Boaſted and Affirmed the ſame, at my Houſe: And in his Paper charges all others, *That they Run to the Church or Pope of Rome*, for their *Call* and *Miſſion*, and this he would ſeem (to the Ignorant) to Reaſon ſo Profoundly, as if it would confound all gainſayers, but,

I ſhall Firſt Examine *Quakers Immediate Miſſion*, the Call ſo much talked of, but never yet proved, by any demonſtration, but their own words, which ſhall never be wanting to *Falſe Teachers*, who *go about to Decieve*; and I am perſwaded *Quakers*, muſt have no ſmall conceit of themſelves, who expect their bare words, ſhould have more Credit with Men, then Chriſt, or his Apoſtles expected theirs ſhould have received in the World in their Day; for they brought in no ſuch ſlender, but more Convincing Teſtimonies, able to perſwade all, as *Nicodemus* confeſſeth of Chriſt, *No man can do the works that thou doeſt or Miracles, except God be with him.* And this we Believe, and that with

Warrant from the *Word of God*, that we are to believe no *Immediate or Extraordinary Miſſion*, or call, even from the *Higheſt Pretenders* without *Extraordinary*, and *Anſwerable* Demonſtrations; as Our Saviour, when *John* ſent His Diſciples to be informed, *Whether he was the Promiſed Meſſiah?* and our Lord, who might have eaſily diſpatched them with words, bids them, *Go and tell him, The Lame Walk, the Sick are healed, and the Blind receive their ſight; and Let him, not truſt Words, Leſt Seducers, ſhould take an Opportunity, and Advantage thereby to deceive.* And when *Quakers* are purſued hotly about *Miracles*, they Smilingly ſay, *John the Baptiſt wrought no Miracles, and yet his Miſſion was Extraordinary, and immediate*, as K. Alledged at my Houſe, ; and oft improved it, and Particularly againſt the *N England Miniſters*; and they *ſuppoſe*, they have gained the *Day*; but methinks, K. as *I told him*, and all *others* may juſtly be aſhamed of Produeing this as an inſtance for the Future; *for*, tho' *John wrought no Miracles, yet being Co-temporary with our Lord Jeſus, and his Apoſtles, and they who wrought many Miracles, confirmed this Miſſion, that he was the Promiſed Elias*; but the *Immediate Miſſion of Quakers* never was confirmed, either by their own, or by the *Miracles* of others; tho' ſome of them have preſumed boldly on *Miracles*, which Prophecying Miracles, As the *Eating Quaker* in *England*, (Juſtly made the *Monument* of Gods *Wrath*, and *Monſter* of *Mankind*) For daring to *imitate* Our Lord in that *Miraculous Action of His Faſting, Forty Days and Forty Nights in the Wilderneſs*. And Solomon *Eccles* who *Boaſtingly challenged Miniſters to Faſt with him, and Juſtly Puniſhed for his Unchriſtian, and bold Arrogance*. Another once in *Barbadoes*, to

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ling upon him, to Prophecy the Death of a Child, which in all humane Probability was beyond all expectation of Recovery; but GOD to confound his Boldness, and discover him to be a Deceiver, was pleased to restore the Child, who *Lived in health for many Years, and the Quaking Prophet was necessitated shamefully to Publish his Recantation, wherein he affirmed, he had Beyed the Spirit of God* And if so, it is no *Wonder* they *Belye* their *Neighbours*; but any *man* may *see* how they *come off* with their *Lying Wonders*, and so shall *come off* in the *End*, with their *immediate Mission*: but it is at Length, come to this, that you must recieve their *Verbal testimony*, or remain altogether dissatisfyed, about their *Extraordinary Call*, tho' some as *Keith* informed us, at *my house* run that Self-Confounding, and Universal Gulf of Miracles in *Spirit*, a *New invented Phrase*, *of worse then mans Wisdome*, far from the *Language* of the *Spirit of God*, whose Saving *Operations* are not *Miracles* at all, to the *Spirit of God*, and if *Miracles*, they are Gods Properly, and not *Quakers*, but this with many more Phrases of theirs, has no *Foundation in the Scriptures* And we desire to *know* how many *of* them ever *Spake* with *Tongues*, who were not *Taught* them in the *School*, or Learned them of *others*. Farewel then *immediate Mission*, if you take it not upon the Words of a *Quaker*.

And that *Presbyterians*, and *Independants*, and them only, as he invidiously expresses it, should run to the *Church of Rome* and *Pope* for to derive the *mission* of, and *ordination* from thence; is the grossest calumny, and most notorious *Lye*, that could be *hatched* out of *hell*; and must be of *Satan* the *Father* of *Lyes*: but if *K.* had asserted this, of such has hold no *ordination*, but from the hands of a *Bishop* or *Prelate*, he

might have had ſome plea for his charge; for *Rome*, and all that Party ſufficiently know, there are none ſo oppoſite to, nor ſo *faithful*, and *Zealous* againſt them as Diſſenting *Proteſtants* were; no not *Quakers* themſelves, who would not have been ſo great at the *Engliſh Court*, in the late Reign, if they had; therefore a *Noted Perſon* lately gained from *Rome*, affirmed, *The Diſſenting Proteſtants, were the Bulwarks of the Proteſtant Intereſt in Europe.* And I muſt greatly ſuſpect, what K told me, at my Houſe, as another *Lye*, and *Calumny*, that Mr. *John Cotton*, of *Hampton*, in *New-England*, acknowledged in a Publick Diſpute, that *He derived his Ordination from the Pope*, and the rather, becauſe he abuſed me, upon his Return, to Mr. *Davis*, affirming the ſame thing of me; that, *I owned our Miſſion, and Ordination, from the Pope of Rome*; but I am confident, his own Conſcience could not but witneſs the contrary to his Face [But it is to be Feared, it was not the Firſt time, he had Learned to Baffle Conſcience in more Weighty Matters] For I not only Abhorred, Diſclaimed, and Denyed it; but Poſitively, and Plainly, Affirmed, *Our Miſſion was from Jeſus Chriſt*, and *Warranted from the Scriptures.* Hence I give caution to all, not to be Credulous of K's words, however ſo confidently affirmed; but he were no fit *Deciever*, if not *Poſſeſſed* with a *Spirit of Lyes, and Calumnys* But we can eaſily Juſtify ourſelves from this Aſperſion thrown invidiouſly upon us by *Quakers*, and particularly by K, in all his Publick, and Private Diſcourſes, and alſo in ſome of his Writings, repeated over and over, with an empty noiſe of Words for [illegible] we ſhould ſay with *Calvin*, that he and others of our Primitive Reformers were *Evangeliſts*, extraordinari-

dinarily Raiſed, and Immediately Called of God, in that great Exigence of the Church, in calling the People of God out of Popiſh Darkneſs, and Superſtition, in bringing them out of Babylon; yet this will prove but a ſlender Argument for *Quakers* holding Extraordinary Calls, and immediate Miſſions, to be Gods ordinary and uſual uninterrupted way to the end of the World; becauſe it might be allowed of in that juncture of the Neceſſity of the Church; for though our Lord himſelf, the King of his Church, at the beginning of the Promulgation of the Goſpel, Called ſome in an Extraordinary Manner; though at the ſame time, they had an External Call from Chriſt as man; yet as ſoon as the Chriſtian Church began to Encreaſe, he Commands them to uſe ſecond Means for that Calling, and Separation of others to the Holy Office of the Miniſtry in an Ordinary and Holy Separation to that Sacred Work, as *Paul* and *Barnabas* was commanded to be Separated, and there was Caſting of Lots uſed in ſupplying the number of the Apoſtles; and the Apoſtle *Paul* commands *Timothy*, and Impowers him to Ordain Elders in every Church, and not to neglect the Gift that was given him by Prophecy, with the Laying on of the Hands of *the Presbytery*, who are Commanded to Lay Hands ſuddenly on no man without ſufficient proof of his Parts, and Piety. And further, for their direction in this Scriptural and Orderly Separation and Ordination, God has laid down all the Qualifications of Miniſters of the Goſpel; which *Quakers* can never find in all their Teachers, eſpecially of the Feminine Sex.

As to our Reformers receiving their Ordination, Miſſion and Call from *Rome*, and conveying it to us, which would ſeem to be the firſt great puzling and

confound-

confounding Argument. I shall answer it in these following particulars. 1. I would inquire of all *Quakers*, whether God in that great defection and universal Corruption of the Church, under *Romish* Idolatry, had then a Church in the World, though in the Wilderness; to deny all Churches, whether Visible or Invisible, really belonging to God, & Jesus Christ, were to overthrow many Promises of God to his Church, of Building her upon an immoveable Rock, and that the Gates of Hell should not prevail against her, and it is inconsistent to say, God had a Church among the *Jews* under their Defections, and Falling away to Idolatry, and Superstition: Now when Christ has a Church, though Invisible & in the Wilderness, there are the Essentials of Religion, Ordination, and Church-constitution, tho' much infected with Error, and corrupted with Romish Superstition, and these Essentials are still Gods, and to esteem his and not theirs, who are the chief Instruments, Heads, and Authors of all the Corruptions, under that Defection to whom only and properly belong those Errors, Corruptions, Idolatries and Superstitions they have invented and introduced to the Church; And yet the soundest of Divines believe, that upon all Reformations, which undoubtedly are originally and efficiently of God; a people, or particular persons leaving and Renouncing the Abominations of Antichrist, and their submitting to, and embracing the Truth of the Gospel, and the Purity of all Ordinances, and Worship, abandoning the *Pope* as their Head, and Subjecting themselves to Christs Kingdom, they are *ipso facto*, Constituted Churches of Jesus Christ, and the Gospel Truths, Ordination and Ordinances, WWord and Sacraments they adhere to, are not theirs, nor from those they Separated from,

Keith ignorantly and invidiously asserts; but they are still the Lords, and belong to Jesus Christ; for even in the Church of *Rome*, and under Antichrist, there were Ordinances of Jesus Christ, VVord and Sacraments, Praying Preaching, and Praising of God; tho' much vailed and corrupted; and consequently they had Ministers or Officers to Dispense these Ordinances, who undoubtedly had some of the Essentials of Ordination, which was the Lords, and nothing was properly Antichrists, but Antichristian Corruptions, of which he is Author; for *differentia constituit speciem*: so that we no more have Ordination from the Pope, upon Reformation, then we have Baptism, and the Lords Supper, Reading and Praising; and *Quakers* have Prayer, Teaching the Scriptures, and their new Observation of the First Day of the VVeek.

And we would gladly know from what part of Gods Word is it, or can it be made to appear, that upon every Defection and Corruption of the Church, God will Beget and Create New Churches in an immediate manner under the Gospel, more than under the Law; For after the Defections of *Israel*, and long continuance in Idolatry, upon their Repentance and Reformation from all their Corruptions, and Abuses, they were Re Established & re Admitted unto all the Ordinances, and Priviledges of the Church of God; and what does *Keith* think of them, and their Reformation, dare he affirm they had all their Ordination and VVorship from *Jeroboam, Who made Israel to Sin*, and other chief Idolaters; so it will unquestionably follow, that either we, our Ordination, Doctrine, VVorship, or Sacraments, while warranted from the Authority of Gods VVord, are from *Rome*, the Pope, or

or any Prelate in the World, as *Quakers*, after the manner of Satan, would Accuſe the *Brethren*. Thus *Keiths* invincible *Armado* is beat to pieces; whereby he thought to have overthrown all Churches, who have obeyed Gods Call; and are come out of Babylon. And we are confident that a great part of our Teachings are Chriſtian Experiences, to which we oft publickly do Appeal for Confirmation of what is delivered, and many Preachers have a peculiar way of Preaching their own Experiences.

And finally, as he begins, ſo he cloſes & ſhuts up his Paper with groundleſs, & Falſe Calumnies, and invidious Reflections; affirming, I aſſert and alledge Falſe things, concerning *Baptiſm*, and the *Lords* Supper, and Firſt concerning *Baptiſm*, (he ſaith) Firſt, I do not diſtinguiſh between *Johns Baptiſm*, and Chriſts; In anſwer to this, I Freely aſſent to any, and all the diſtinction made in the Scriptures; which is not in Subſtance, or Eſſence, but in Fruit, and Efficacy, and the ſame diſtinction I ſtill make between our External Adminiſtration, and Chriſts Efficacious Bleſſing thereof: for what *John* ſaid, we and all Miniſters of the Goſpel to the end of the World, muſt ſtill acknowledge; we *Baptiſe* with *Water*, but Chriſt, and he alone, *Baptiſeth* with the *Holy Ghoſt*, and with *Fire*. And if the *Baptiſm* Adminiſtred by Chriſts Diſciples, in His *Name*, Authority and Preſence, was Chriſts and no doubt it was the ſame with *Johns* for Subſtance, as you or any other may Read *John* 2. 22, 23, 24, 26. *verſes*. For,

1. That *Baptiſm* wherewith Chriſt and His Diſciples Baptiſed in the *Land of Judea* was *Water Baptiſm*. 2. It was an outward, viſible, and discernable

ernable Baptiſm to Spectators; ſith *Johns* Diſciples to him, *Rabbi, he that was with thee beyond Jordan, the ſame Baptizeth, and* all *men come unto him*: it is obſervable, that it was not the Baptiſm with the Holy Ghoſt and with Fire, as diſtinct from the outward Ordinance; *for* it is ſaid, *John* 4. 2. *Jeſus himſelf Baptiſed not, but His Diſciples*; yet it is called his, in the 1 v. *of* this *chap.* and in the 22. v. *of* the *former chap* (1) Becauſe done by his Diſciples. (2) By his Command, and Authority. And it was the ſame *Baptiſm*, his Diſciples, and Apoſtles, performed in all and Every Church, where they Preached the Goſpel, according to that laſt Commiſſion *of* Our Lords, immediately before His Aſcenſion, *Matth* 28. and laſt *Go Teach, and Baptiſe all Nations, and Lo I am with you, to the end of the World.* Hence Four things are obſervable in this Text. 1 That, *Teaching of Nations*, yea, *All Nations*, by external means, and inſtruments, is a Standing and Perpetual Ordinance in the Church *of* Chriſt, to the end *of* the World. 2 That, as many as are Called Miniſters of the Goſpel, are alſo Commiſſionated *To Baptiſe alſo, Go Teach all Nations Baptiſing them.* 3 That *Water Baptiſm*, or the External Ordinance, is that Enjoined, or Commanded in the Words, and not the *Baptiſm* with the *Holy Ghoſt*, and with *Fire*; *for* it is enjoined to meer men who can do no more then *John* could do, who Profeſſed he *Baptiſed* with *Water*, and yet we believe many who were *Baptiſed* by *John*, received alſo the *Holy Ghoſt*. otherwiſe a very empty, and inſignificant Ordinance, and unprofitable to all, if nothing elſe was reaped thereby, but *Sprinkling*, or *Waſhing with Water*; and yet the Outward Mean, Ordinance, and Adminiſtration, was from *John*,

and the fruit, efficacy and bleſſing, was from *Jeſus Chriſt*, and it is bold Impudence, and Arrogant Preſumption, for any to pretend to Baptiſe with the Holy Ghoſt and with Fire, which is Chriſts peculiar Work, and Prerogative. And *Keiths* anſwer hereunto in his Book, is void of all ſatisfaction to any Intelligent Perſon; for he affirms, tho' no man Baptize with the Holy Ghoſt efficiently, yet they may inſtrumentally; we who uſe the outward mean, Inſtrument and Ordinance, may through the Bleſſing of God, and Efficacious Preſence of Chriſt's Spirit, and undoubtedly are made Inſtruments of the Inward Grace, Life, and Advantage of that Ordinance: but how *Quakers* can be Inſtruments of Baptizing Spiritually, who are oppoſite to, and ridicule the outward Ordinance, which is the only proper means and inſtrument of Gods own Appointment, I cannot reſolve; unleſs they will take Gods place, by working without Means, and contrary to Means; or they imagine to work Effects by unſuitable cauſes, and attain an end by improper means; as if a man intended to Merchandize, by Labouring in the Ground, intend for *Europe* from *America*, and yet Steer to the *South*; or by Planting Tobacco, to imagine to Reap Corn; for I am perſwaded, that ſuch as in Faith Adminiſters the outward Ordinance of Baptiſm, and that purely according to the Divine Inſtitution, Praying, and Depending on God for his Bleſſing, and Chriſt for his Vertue, and Preſence, are in the moſt probable way of being Inſtruments of the Grace of Baptiſm; ſo that this Baptiſm is a ſtanding and perpetual Ordinance, to the End of the World; which is clearly inferred from the Promiſe annexed, which is perpetual; and, *Lo I am with you to the End of the World*, as durable as Teaching it ſelf, which the aſſu-

practi-

practice *of the Apostles*, and Servants of Christ to this day Confirm, & should be continued until Christ's Second Coming, notwithstanding of all Gainsayers. He further would insinuate, That we Learned and Received Sprinkling of Children *from the Church of* Rome; but it is easy to make appear, they go hand in hand with *Rome* in more things than we do, who are known to all the Followers of Antichrist to walk more opposite to; and in abhorrence of their Principles and Practices, then any others: for their Universal Redemption, their Free-will, their denying Perseverance, their *possible Perfection in this Life, their Vilifending the Scriptures*, and denying it to be the Rule, and their holding *the Pope of Rome* not to be *Antichrist*, and *their Denying the Morality of the Fourth Command*, they have raked and picked these with many more out of that filthy Sink, and stinking puddle of Romish Corruption; and as for our Sprinkling in Baptism, it is not so repugnant to Scripture, as perverse *Quakers* do imagine: For Water in Baptism, represents the Blood of Jesus Christ, and why not *Sprinkling, the Sprinkling of the Blood of Christ*, which is so clearly expressed by the Apostle *Paul* to the *Hebrews*; but neither *Infant Baptism, nor Sprinkling* is Controversy between *Quakers* and us; for 1 They are against the *Baptism of Old as well as Young*. (2.) They are against *Washing or Dipping as well as Sprinkling*; therefore I wave both. And next, I shall make appear, That *George Keith is guilty of a double falshood* concerning *Baptism*, in his Book. 1. In opposition to Scripture, to say with his Brethren, that Water Baptism was only for *Johns* Dispensation, and consequently Abolished, or abrogated in Christ; whereas it was continued all the time of Christ's Life, and after he was Dead and Gone, and still does without

all interruption, as any may read in the *Acts* of the Apostle 2 He contradicteth himself, and his Brethren too, in saying, *that only it stood in force in* Johns *time, and aboli shed immediately*; yet some may be Sent of the Lord, and Instructed to Baptise with Water, and if they can prove they are Sent of the Lord, should be gladly Received; but *Hic Labor, hoc Opus est*; for how they go about to prove this, they have never yet told us. Now let his Friends and Followers consider and examine, what this man would be at; for it is abolished, and yet they may be called by the Spirit of God to Administer it; can it be supposed, that the Spirit of God will call any to Administer that Worship, that is Removed and Abolished by God and His Holy Spirit; were not this to make God and His Holy Spirit, who are Essentially one, to Clash with themselves, which were Blasphemy to affirm? He impugnes *Water Baptism*, with all his might, as not now warranted by Scripture; and yet will Justifie a Call, and Mission to Administer Abrogated Worship; and from the same Argument, why not Called and Sent to perform all the Abrogated Services, Rites and Sacrifices under the Law, as *Circumcision, the Passover, and all Legal Sacrifices*; and so from a pretended Call, to set up again the *Mosaical Worship*? This would be a brave Spiritual Work indeed; and to make this appear to be the Judgment of others of that Party, as well as his own; he acknowledged at my House, *A Quaker once Baptised with Water, and was approved of for it*. Is Water Baptism not warranted by Scripture, but Abolished since *Johns* Dayes, and yet performed and approved of by those who are Enemies thereunto, from an imaginary, and unknown Call, and Mission, which would be to introduce the grossest Enthusiasm

in the World, and an open door to all wild fancies, and imaginations? Let *Keiths* Friends and Followers, beware of this mans principles, and Books

And concerning the Lords *Supper*, he aſperſes us all; but I doubt not to make it convincingly appear, that he both contradicteth Scripture, and his Brethren too: 1 He contradicteth Scripture, in undervaluing this great Ordinance, as no Special, Divine, Spiritual & Goſpel Ordinance; but Jumbles it in with the common and dayly Eating, and ordinary means of Believers: an high indignity to this Ordinance, and the Author of it, repugnant to Scripture, and inconſiſtent with the ſure, and certain experience of thouſands *of* the Godly, who have *Eat* at the Table of the Lord, to their unſpeakable comfort, and tranſporting Conſolation, more then they reaped by their ordinary Meals; ſo that Chriſtian Experience witneſſeth againſt them, and confutes all their Quibling Arguments, and Sophiſtical Quirks; and my own experience of the Grace, Bleſſings, and Benefits, of this Great Special, and Solemn Ordinance, ſhall be an unanſwerable Argument to me, againſt all *Hereticks* in the World. And it is alſo ſtrange, with what impudent Spirit, they can call the *Supper of the Lord* no *Special Ordinance* diſtinct from Ordinary Meals. For, (1) Our Lord oft Eat with Mixed Multitudes; but in this Ordinance with a Select Number of his own, even his Apoſtles: (2) He never did Celebrate that Ordinance, but once, and that was in the very Night, *wherein he was Betrayed*: a great Argument of his Love, and Faithfulneſs to his Church. (3) He Inſtituted it immediately after the *Paſſover*, and that *Hymn* that was uſually *Sung*, after the *Paſſover*, was deferred till after the Adminiſtration of the Lords Supper, to ſignify the Abrogation of the

one, and Institution of the other in its Room, and Place. (4) At what other Meals, did ever Our Lord say, *This is my Body and as oft as you do it, do it in Remembrance of me?* (5) Those that make their Ordinary Meals to be the Lords Supper, which is a new notion of *K*'s, they alter the Elements at your Pleasure, which are Signs instituted of God, the *Bread* to signify his *Flesh*, and *Wine* to signify his *Blood*; and they Arrogantly & Presumptuously appoint others, *Fish*, *Flesh*, and what ever comes in the way, far from the practice of the Apostle *Paul*, in the Church of *Corinth*, who delivered nothing to that Church in this great Ordinance, but what he received of the Lord Jesus, the Author of it, retaining all, the Essentials both for matter, and manner, waving only some occasional, and accidental Circumstances, therefore Administers it in Bread and Wine. 2 He Reflects on us, by charging us with *Popish Consecrations*, but in this, and many things else, he cannot be so Ignorant, as Malicious; for he knows, we abhor all *Popish Consecration*; And all we do, is only to Pray to God for a Blessing on the Elements, that God would be pleased to vouchsafe his Gracious Presence, and Sanctify the Elements of Bread and Wine, making his own Ordinance Effectual, for the Spiritual Nourishment of Believers: and as we Eat Bread, and Drink Wine, so we may Feed by Faith, and Spiritually upon Jesus Christ, and what *Popery* is here, let the World judge. All this *K* has seen in our Directory for Publick Worship.

Lastly, In his Book, he Quarrels our Eating in this Ordinance so Sparingly, and would seem to approve of a Plentiful Meal, and a full Stomach, and commend the Quantity; but I am sure this is

not

not Spiritual, but Carnal: Arguing to the Pampering of our Fleſh; and Flatly contraryto the Apprehenſion *Paul* gives to the carnal *Corinthians*, even Eating at the Lords Table, to the Nouriſhment of their Bodies; which was a great and Sinful abuſe of that Holy Ordinance, 1 *Cor.* 11. 22. *What have ye not Houſes to Eat and Drink in, or deſpiſe ye the Church of God*; ſhowing that Eating the Lotds Supper, is another thing then Eating at home, only to the Nouriſhment of our Bodys, for which the Holy Ordinance of the Lords Supper was never inſtituted.

FINIS.

A Brief Narrative of a Late Difference among *Quakers* begun at *Philadelphia*.

HAving in *Auguſt* 1692. Satisfied my Longing Deſire, in viſiting *Penſilvania*, *I* no ſooner Arrived in that Government, but perceived a Remarkable Difference between the Geſt ures, & Behaviour of *Quakers* there, & all others I have been acquainted with elſewhere, Males, and Females; uſing that Maſculine way of Bowing the *Body*: and Alarmed with a Rent and Diviſion between the *Quakers* in *Philadelphia*, who are divided into two Factions, and Partys; and ſoon meeting with two Pamphlets Puliſhed to acquaint the World therewith, and that by *G. Keith* who is the Head, and Ringleader, or Publick Mouth of one Party. And *Thomas Lloyd*, Preſident, and Deputy Governour, head *of* the other Party; the matter in Difference was occaſioned by *G. Keith*, his urging them to Publiſh their Fundamental Truths and Principles, as a Confeſſion of their Faith; and Unanimouſly agreed upon, which he ſaith has never been yet done; and from what rent and ſeperation has already ariſen upon the firſt motion

motion of ſuch a deſign is no difficulty to determine, what ſhall Unqueſtionably happen before its accompliſhment; the points already mentioned where in the Difference Lies; are weighty, Fundamental and Saving, abſolutely neceſſary to Salvation. As,

1. Concerning the only Object of Saving Faith, even Chriſt Jeſus, God-man, Saviour and Mediator.

2. Concerning the Sufficiency of the *Light* in all men to Salvation; which Light they Call Chriſt our Saviour; and that I may give a Narrative to the *Word*, I ſhall give a Relation from their own VVritings, & alſo from their own Teſtimonies, and the open and publick Diſcourſes of both Parties I Converſt with while at *Philadelphia*. 1 I ſhall give an Account of what *G. K.* has Publiſhed in a Book, called, *The Plea of the Innocent*, being a Vindication of *G K.* and his Followers, from the falſe Informations, Judgments and Defamations of *Thomas Lloyd*, *Samuel Ginnings*, *John Simcock* and others, to the number of Twenty Eight. It happened many Months ago that *Thomas Lloyd* and his Party had ſigned an Epiſtle to the Monthly and Quarterly Meetings in *Penſilvania*, Eaſt and VVeſt *Jarſey*: Informing them of the tedious Exerciſe and vexatious Perplexity they met with in their Late Friend *G K.* for ſeveral months paſt, from whence the Reader may warrantably conclude two things: 1 That there hath been much Diviſion, Contention, Jangling and Difference among themſelves, ere it broke forth to publick view; and no private meaſures of Inſpired Judges could prove effectual for reconciling thoſe divided Parties, who uſed to take away either juſtly or unjuſtly all thoſe Differences among themſelves about Civil and VVorldly Matters which gives to believe it was a Matter in Debate a-

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mong them of another Nature, & of greater weight, & of a conſiderable continuance; ſome ſay for fifteen Months, e're that Fire of contenton broke forth into a Flame.

2. That theſe Twenty Eight pretended Preachers at this time look on *George Keith* and conſequently all his Party, none of their preſent but late Friend, and conſequently now their Enemy; and ſo the name Friend muſt no longer be a general Epithite or univerſal title peculiar to that Party, or *George Keith* muſt be only a Late *Quaker*.

The Occaſion of all this Clamour, & Heat, is given by *K.* pag 2. To be an Accuſation of *K* by *W. Stockdale*, an ancient *Quaker Teacher*, *For Preaching two Chriſts*; becauſe he Preached *Faith in Chriſt within them*, & *Faith in Chriſt without*; and if this was a new thing from *K.* his frequent *Teaching* before, muſt have been void *of* Chriſt, and ſo Chriſtleſs Sermons; or if he did, it was ſo obſcurely delivered, that he was never plainly underſtood till now: But *K* having dealt privately with the ſaid *Stockdale*, but unſucceſsfully, laid his complaint before twelve *of* their Miniſtry, in a *meeting* at *Rt. Ewers* houſe, who rather defended and excuſed *Stockdale*, then Condemned him; whereby ten *of* theſe able *Doctors*, two only diſſenting, became as Guilty *of* Ignorance & Errors as *Stockdale* himſelf. And next the Yearly Meeting at *Philadelphia*, and ſo at length, ſix ſeveral Meetings had this matter in debate, and under their determination; who gave ſo ſlender a determination at laſt, that they all appeared rather at a ſtand and demurr about it; & *K.* Juſtly accuſes them of partiality, Ignorance, & Unbelief *pag.* 4. *Reader*, all may eaſily perceive from the unchriſtian Labyrinth, in which theſe men have involved themſelves about ſo

weighty and ſo plain a Fundamental, how great Strangers they are to the True knowledge of the Goſpel Myſtery *of* Chriſt Jeſus; that of ſix ſeveral Meetings *of* their greateſt Dons, in the three forementioned Governments, they are in confuſion about the Chriſt to be Believed in, for our Salvation; and underſtand not Chriſt as he is Revealed in the Scriptures, God Man, Suffering and Dying for us; whence it is evident, what Chriſt the generality of *Quakers* have been hitherto believing in; which is clear from the Prayer of *Thomas Fittz-Watter*, at a Meeting, ſaying, *O God that Dyed in us, and Laid down thy Life in us, and took it up again.* &c. Which G. K juſtly called Blaſphemy: if this Spiritual Man, ſuppoſe Chriſt as God Mortal, is moſt inconſiſtant with Scripture, which affirms; *that to him belongs Immortality, and abſolute Eternity*; both *a parte ante & poſt*: and by this prayer, directs it to ſomething within himſelf, and not according to Divine Pattern, to *Our Father in Heaven*; and *Rt. Young* one of their pretended Teachers ſaid, *that he did not find Chriſt without in all the Scriptures; and further, that Chriſt, when he aſcended into the Cloud, was ſeperated from his Body*; and *Arthur Cook*, accuſed G. K. for ſaying, *that Chriſts Body that was Crucified, and Buried, is gone into Heaven, and was, and is in heaven; even the very ſame Body*; which *Cook and* others called a *Novelty*, impoſed upon his Ancient Brethren. And *John Simtock* asked G K *Did Chriſts Bones, Ariſe*; and *Thomas Lloyd* did object againſt G. K. his impoſing Unſcriptural Faith on his Bretheren: further, *that Faith in Chriſt without us, as he Dyed for our ſins and roſe again, was not neceſſary to Salvation*; and further, *that Chriſt within did all.* Can any Repeat ſuch Blaſphemous expreſſions without horrour

horrour, when they conſider the deplorable caſe of ſuch, as are Lead, and Taught by theſe men; who openly, publickly, and avowedly, profeſs their Ignorance of the true Chriſt, which is but One, and can be no other; even, *He that was Born of the Virgin Mary, Suffered in the World, was Crucified without the Gates of* Jeruſalem; *was Buried, & Roſe again, with the ſame Body, having his wounds upon him, as he ſhewed to* Thomas *the* Apoſtle; *& after ſome time of Converſe in the World, proving thereby the Reality of his Reſurrection, was received Bodily into a Cloud, in the open view of his* Apoſtles, *and Aſcended into Heaven, & now* Sits *at the Right Hand of God the Father, making continual interceſſion for ſinners; & the ſame Man-Chriſt, that Liveth for Ever, & Ever, ſhall come in his Glory, with all his Holy Angels, to Judge the World in Righteouſneſs at the Laſt Day*: All which is abundantly teſtified in the Holy Scriptures. And now whoſoever Believes not in Chriſt, nor receives him as deſcribed in the Word of God; ſeeing he himſelf ſays, *John* 5. 39. *They are they that teſtify of him*; it may warrantably be concluded, they believe not in him at all; & therefore I leave it to others to determine, what ſort of *Chriſtians Quakers* muſt needs be; and alſo what we muſt judge of their Sufficient, & Saving, & Divine Light, of which they have been boaſting univerſally; and magnifying themſelves from above all others in the world; and what do they now think of their immediate *Call*, and Apoſtolick *Miſſion*, ſeeing they diſcover themſelves ſo groſly Ignorant, and ſo much in the dark about the Foundation of our Salvation, even Chriſt Jeſus, who is ſo fully deſcribed in the very Letter of the Scriptures.

And this Breach is Riſen to ſuch a height, that the Railings, Revilings, bitter & uncharitable Accuſations,

they were wont to vomit malicioufly, againſt all the Reformed Churches, are now juſtly turned againſt one another; for *Lloyd* and his Party fly out againſt *Keith*, calling him a Reviler of the Brethren, Brat of *Babylon*, Accuſer *of the Brethren*; one that alwayes endeavoureth to keep down the power of Truth; drawing from the Gift of God; calling him alſo Pope, Primate of *Penſilvania*, Father Confeſſor, accuſing him of Envy, extream Paſſion, a turbulent & unſubdued Spirit: Let the Authors of theſe make good their Charge, or let them take what follows. Shall ever ſuch a man be followed by ſuch as have given him ſuch a monſtrous Character, as none but the greateſt of Impoſtors deſerve; and it is obſervable, that in all which *K.* has Publiſhed, for he has carried the day in his Prints; that he has not fairly, nor fully Explained himſelf, for it wants to be determined, when Chriſt is ſaid to be in all men, by the name Light; whether he and his Party, who ſay with all *Quakers*, He is ſubſtantially in them, believe him to be in them as Mediator and Saviour, as *K.* ſeems to aſſert in his *Grounds of Separation.* pag. 32. & *William Pen*, in Reaſon againſt Railing, aſſerts the true Light with which every man is Enlightned, to be ſufficient for Salvation; and how *Pen*, *G. K.* and his Adverſaries can jump again into a Knot, after ſo plain and palpable Difference about their great Fundamental of the Sufficiency of the *Light within*; I Leave it to other Judges to determine; and it deſerves obſervation, that in their Epiſtle to their Brethren, and their Commendation, what high, lofty, and proud Titles *of* Commendation, ſcarce applicable to men, they gave to *G. K.* as, *That he Walked in the Counſel of God*, was Lovely in that Day, *When the Beauty of the Lord was upon him, and his Comelineſs covered him*;

and

and immediately with the same Breath, they throw him down, and look upon him as *Fallen from the high Places of* Israel, as a man Slain in his High Places; & as they fix hard names upon him as formerly; so he payes them home again in the same Coin; & calls *Lloyd* and his Party, which are some thousands, *Fools, Ignorant Heathens, Infidels, Silly Souls, Lyars, Hereticks, Rotten Ranters, Muggletonians*, &c. So that if we were inclinable to give them Names, we have no Room, for they have done it to our hands themselves: And I must confess, they are better able than we; for they are better acquainted with one another, and privy to their Errors, Heresies, and other *Hidden Works of Darkness*, which they have hitherto been ashamed to Publish to the World: and yet it is admirable to think, where these men find such a stock of Confidence, as to wipe their mouths, and say they have not Railed all this while, but all they have said on both sides, is in the uprightness of their hearts, & all these Names given are Truth, *I* shall leave them so, disproving neither; one of *Lloyds* Party, *William Gabitas* desired *K.* to forbear Preaching Christ without, seeing it gave Offence to his Brethren, as *Paul* did concerning Eating of Flesh: an able Doctor indeed, and very probable to have Christ in him, who valued the Preaching *of* Christ Crucified no more than the Eating of Flesh; and must not such Brethren as take Offence as such Doctrine be acted by a Diabolical Spirit? *Thomas Lord*, in a Publick Meeting affirmed, no man could differ with *G. K.* but he was in danger *of* the *Life* of his Soul by him; and farther, that he had bin more vexatious Adversary to Friends, then *Hicks*, or *Scanderet*, or the greatest Enemies; sure such Uncharitableness and Ranchor must have great provo-

cations

cations, & flow from no good Spirit: another proud and self-conceited expreſſion of a plain *Quaker*, *Muſt, I truckle under thee*; indeed it was not fit a Governour ſhould; and further, G. *K.* affirmed, That no ſuch Damnable Hereſies, and Doctrines of Devils were Tolerated in any Proteſtant Society, as among *Quakers*, at *Philadelphia*; if this Charge is true, I am perſwaded it will extend to moſt *Quakers* in the World, or they muſt yet be in Confuſion and Undetermined about their Principles. Many other moſt dangerous Poſitions were urged and diſputed among them, ſavouring of nothing but Blindneſs and Error, as one that owned no man Chriſt Jeſus as Mediator in Heaven without him, but the Grace of God within; and alſo that Chriſt was only a Spirit in Heaven, and had nothing of the Body; and many of them denying the Day of Judgment, and any Reſurrection but what they have already attained; & *John Wilford* ſaid, Chriſt was a Mediator for no Drunkards & wicked perſons, but for his own Diſciples; many of them denied Gods Preſence in all his Creatures, Arguing moſt ignorantly, and blaſphemouſly: if God be in Herbs and Graſs, then who tramples on them tramples on God; and this occaſioned a new Diſpute whether God be preſent in Lice? Some denying they were any part of the Creation; another Preaches, that Chriſt Cureth mens Souls perfectly at once and makes them free of all ſin; and when we are perfect, we are Kings, and are not to Beg [illegible] to God for our ſelves: another ſays, [illegible] Body that was Crucified, be in Heaven, [illegible] Church determine? one *Samuel Gimming* declared a Meeting, *That to do Gods Buſineſs we needed no Wiſdom*, but to do our own Buſineſs as men; [illegible] needed it not! another affirmed, *That a man* [illegible]

speak unsound Words in the Life; and at another Meeting the same man bids us wait, *That the Scepter might depart from* Judah, *that* Shiloh *might come.* Is not evident from these gross, impertinent, and abominable Ignorances, and Blasphemous Heresies, *That God has justly given them over to a Spirit of* Delusion, to believe the grossest Lyes that ever was hatcht; and that for their ambitious and deceiving pretences to unwarrantable Inspirations. Another Quarrel was, G. K's Objecting against their Discipline, as too Loose; but for my part, I never knew, nor heard any they had that was purely Ecclesiastick; & what they pretended to was most absolute and arbitrary: tho' I understand of late G. K. had Composed a new Draught in many particulars, which tho' not allowed of Reading at their Yearly Meeting, yet was sent to the Yearly Meeting at *London*, for their Approbation & Sanction: of which I shall give my Reader a small hint in these following particulars: 1. That all faithful Friends shall give in a few words less or more a sure Confession unto the Truth generally Received by Friends. 2. If Friends be satisfied with this Confession, they are to express their Christian Love, and signifie their owning them, by taking them by the hand, or giving the hand unto them. 3 That all Friends who have Children come to years of Discretion, whom they have Instructed in the Principles *of* Truth, that they further Labour with their Children to be willing to be Received into the Number of Friends, in the manner above mentioned. 4. Where there should not be Elders and Deacons Chosen, and Appointed, and Named by the Consent of the whole Church, for the Help and Assistance of the Friends of the Ministry. 5. That no raw and unseasoned persons do presume to speak or pray in the Meetings,

Meetings, until they give proof of their ſound Knowledge, Experience, and Spiritual Abilities to their Elder Brethren, the Elders and the Church. 6. That no Friends joyn in Marriage with any, but ſuch as are Received into the Society of Friends, by a ſolemn Confeſſion of their Faith, and Profeſſion of Truth in the manner aforeſaid.

Theſe are but a few of many Articles of the like nature, which had a very cold Reception, that tho' they did not allow it a publick Reading, yet cry'd it down as downright Popery; but ſure if this take place, *Quakers* will look with another Face then ever they have yet done; and many of their ſilly, ignorant and impertinent, and blaſpemous Teachers, ſhall be laid aſide as uſeleſs. And the Breach was ſo great, that the two Emiſſaryes from *London*, *T. W.* and *J. D.* was ſo far from accompliſhing a Reconciliation, that they Condemned him for the Separation, and pronounced Woes againſt him; and *J. D.* compared the Difference there, to Childrens falling out about trifles; ſure theſe men ſo much admired at *Barbadoes*, and elſewhere, diſcover both their ignorance and weakneſs in joyning with the ſtrongeſt Party, the Magiſtrates; and looking upon the *Doctrin of Chriſt Crucifyed*, and the *Sufficiency of the Light within* to be but Trifles.

Laſtly, *G. K.* is blamed for calling *W. Stockdal*, and a whole Meeting, ignorant Heathens; but ſays *Keith*, if there is Light ſufficient to Salvation in all men without the man Chriſt, then an honeſt Heathen is a true Chriſtian; hence every man may Learn, That honeſt Heathens are good *Quakers*, or *Quakers* are good Heathens.

George Keith having his Sentence, Lay under Charges and no poſſibility of obtaining (as he ſays) an

any redreſs or Goſpel Order; but it is ſtrange that any man of Senſe, ſhould expect order from Ignorance; Diſtraction, and Confuſion, as the whole Scheme of this Controverſy appears to be to every Rational and conſidering Man; he at Length breaks off, & ſeparates from their Society, and ſets up for himſelf. Firſt at his own Houſe, and generally ſince, at the *Barbado's* Houſe in *Philadelphia*; and as he endeavours to Juſtify himſelf from all former Imputations, ſo he eſſays a Vindication of the Late Separation which he does by a *Pamphlet*, called the, *Reaſons and Cauſes thereof*; wich I ſhall give my Reader as Followeth.

I. Becauſe *Thomas Lloyd*, ſo far failed in Proving his Charge againſt *G. K. For denying the ſufficiency of the Light within*; and after Judgment was paſſed, by a Monthly Meeting at *Philadelphia*, the 22*d* of the 12*th* Month 1691. Would not give forth a Paper of Condemnation of his Falſe Charge: but any may perceive *K*'s cunning, who not only eſcaped the Juſt Judgment of this Meeting, according to *Quakers* Principles, but by denying the charge with a Reſervation, made his accuſer guilty; for as he declared before, and ſince ſaying, *the Light within is not ſufficient without the Man Chriſt Without us.*

2 Reaſon for his Seperation, becauſe *K*'s Antagoniſts kept a Publick Meeting, in the Afternoon at the Bank, without the conſent of the whole Body of Friends there; which *K* ſays ſhould be univerſal, & Unanimous, and not by any Plurality of Votes: and ſo *G. K.* and his party kept a Meeting for that Day, in the Afternoon at his own Houſe, which he called Private, and finding as they ſay, they reſolved to continue the Seperation, which is ſtill done. I would Animadvert the Reader, that the Second Reaſon is

Frivolous, arising from a Nicety and circumstance of Place, which as carryed by a Plurality of Votes, tho' *K* would not submit to it, without the Unanimous Consent of all; which he says is the allowed method of Friends; but it is not to be doubted if the Plurality had determined for him, he would never have gone about to invalidate the determination; and if the Unanimous consent of all be requisite in such trifles, we expect *K* will do nothing in greater Matters without it. 3. *Reason*: because most Gross, and Unchristian Errors, against the Fundamental Doctrines of the Christian Faith, are held by divers of them that are Publick Teachers, & many are Unqualified for the Ministry; this is a weighty Ground indeed, and a just Cause; and it is not to be doubted, but applicable to both Partys; so that a seperation from them both is Warrantable, which all good Christians are to pray that God may accomplish to the Glory of his own Name, and the Honour of Truth as the Issue of the begun Controversy and Confusions; and alas! it must be strange, that all these things have been concealed so long since the Rise of *Quakers in Europe*, and none found Faithful or Zealous for Truth among them, to bring them to Light until this very Prejudice, Passion, and Malice, or envy among them; for it is not to be doubted, but *K* in his Travels over the World, could not meet with as many Insufficient Teachers as are now among them, in the Government of *Pensilvania*, *East* and *West Jersys*; and also Innumerable impertinencys, Inconsistencys, Errors, and Falshoods, as he has been sensible of, of late, abounds among them; so that it is to be feared, he has been moved from Prejudice, Passion, and other Quarrels, whereby he has taken this time and place, for assuming the Honour of

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New Reformer; for what he charges them with, is no New thing, but known by all who have converſt with that Party, to have been their Conſtant Sentiments, as much known to *K*, as any now in being, for the Time he has followed that Novelty. And according to the Preſent State of Affairs, and Notable Alterations in a Place, ſo the Diſcourſes of all Regulated, and Directed, for moſt places of this Province; this Diviſion has given all Partys a Theme of Diſcourſe, and Subject *of* Debate, and *K* in his Poſtſcript to his *Reaſons*, gives aBrief account of the matters Contro verſed, both at Meeting and other Places, we ſuppoſe for the Information *of* Inſpired Men. As,

1 Whether we are only to believe in Chriſt Within or in him without alſo, and in Heaven Our *Advocate with the Father.*

2 Whether to Preach Faith in Chriſt within, and Faith in Chriſt without, be to Preach two Chriſts? 3. Whether it be a Doctrine neceſſary to be Preacht, to Believe in Chriſt without? 4 Whether Chriſt's Body that was Nailed to the Croſs, and was Buried, and Aroſe again, be with him in Heaven? Some of them ſaying, as *Keith* told me at his Houſe, it never Roſe, but Evaniſhed, or Remained in the Grave: others ſaying, it aroſe, but after it Aſcended in the Cloud, was ſeparated from it: others ſay, it is a Nicety, and to be ignorant of it, does not hinder a man from being a true Chriſtian, and a Miniſter of Chriſt: Others ſaying, it is a dividing of Chriſt. Others accuſing of ſome, for Denying the *Sufficiency of the Light within*; from all which it is evident, notwithſtanding of all their high pretentes to Immediate Inſpirations, and Extraordinary Illuminations from the Spirit of God, what great Error, Ignorance, and Blindneſs, they diſcover to the World. 1. Their

Ignorance

Ignorance of Christ Jesus our Saviour, *whom to Know is Eternal Life*; and whom *Quakers* say, is, & dwells substantially in all of them; and if so, could it be possible to Remain so Ignorant of him, as they proclaim themselves to be; and who in their right wits, but must look upon them as deluded Souls, rather than Inspired from Heaven. 2. They know not how necessary the Faith and Knowledge of the true Christ as Mediator, is, to make a true Christian, & real Minister; hence they plainly tell us, what Christians and Ministers will pass among *Quakers*, even such as neither know Christ aright, nor believe the true Knowledge of him necessary; seeing they call Christ-man, Ascended and Glorified in Heaven, a Nicety; conclude all such, Christless Christians, and Christless Ministers.

As an Appendix to the reasons, we have an Account of the Faith *of Quakers*, published by *Keith*, and called in its Frontispiece, the Faith of some *Quakers* in *Pensilvania*, which is an Argument of their difference in Principles, and Fundamentals; but this will not do, being so far from being *Quakers* Principles every where, that they are not even the Principles of all in *Pensilvania*, and for any thing I know, but of a very few; *for* tho' it is the Ambition *of* both Parties, to Increase their Numbers, & Engross Followers, yet to this Account of Faith, he has procured but five Subscribers, beside himself; and as I am Informed, men of mean Parts, and Account; but that I may briefly animadvert all Lovers of Truth, concerning this Account of Faith, which should be Fundamentals chiefly; I shall deliver something in general, and something particularly: And in general 1. It is more guilty of Deficiency and Omission, then a Catechism lately Censured by him, to which he has

an Answer; for there are none acquainted with *Quakers* Principles, can conclude this Account to be *Faithful* or *Full* 2. Their Faith is here so obscurely delivered in Scripture Language in controversy, as to the Exposition of them, between them and the Reformed Churches, that, except in some few things, that are not Fundamentals, they are the Faith *of* others, as well as of *Quakers*; and so not fairly done. But particularly; 1. In page 29. *He owns a particular Election of all that shall be Saved, before the Foundations of the World*: which he must never recede *from*. 2. Page 30. He is lame in describing the Corruption *conveyed from Adam to his Posterity*; and says, *It is not Imputed to Damnation*; but if there be any Sin not Damnable with *Quakers*, Death must not be the *Wages of Sin* with them; neither must the *Loss of our Original Righteousness, or the Image of God be Damnable*: Strange flattering Doctrine to Natural Sinners 3. He says, Page 31. *That the common Ministration, which they say is in all, even in their meer Gentile State, is of a Saving Nature, & tendency in a general way*; so that any may see what a Change is in this mans mind, from all *Quakers*, who still have asserted the Sufficiency of this Universal Grace, for Salvation; for here he neither calls it Sufficient, nor Saving; but only it is of a Saving Nature and tendency; and yet Page 32. He contradicted by saying, it is sufficient to Save every man. 4. He omits wholly any thing concerning the *Covenants of Works, and Grace*, which are undoubtedly main points of Faith; seeing it is according to the Tenour of the Covenant of Grace, every Sinner must be Saved, and Christ is Mediator *of the New Covenant*. 5. He tells us nothing of Women Teachers at all in his Section concerning, but perhaps he dare not tell his

mind yet in that point, as he ſays of other things. 6. He Tranſiently runs over the Ten Commandments. 7. He continues to cry down Swearing, in Witneſſing to Truth; while they decry the name, they really maintain and practice the thing in all Courts in *Penſilvania*. 8. He fills up a whole Section of their Faith, with Baptiſm, and the Lords Supper; but ſeeing it is known to all, they deny the uſe of both, they ſhould be aſhamed ever to Treat of them at all; eſpecially among their Fundamentals; for he might as well have filled up a Section with *Circumciſion*, and the *Paſſover*: if it be only to deceive, this is no ingenuous dealing. 9. If plain Language and plain Habits be Fundamentals with *Quakers*, what need is there of any other mark to know a *Quaker* by: and why the Language of others, are not as plain as *Quakers*, I know not; eſpecially, as *Jacob Tilman*, when Preaching & Praying in *Dutch*, to an *Engliſh* Congregation. Laſtly, I fear, according to his Deſcription of the Church of Chriſt, who ought, as he ſayes, to manifeſt their Faith, to one another, by the Confeſſion of the mouth; there will no ſuch be found among Quakers, who never had any publick, and unanimous Confeſſion of their Faith, yet extant; otherwiſe there would be no room for the preſent Diviſion, about the greateſt of Fuudamentals. In the next place, I proceed to take notice of *G. K's* Appeal from the twenty eight Judges, and it has a cunning and ambiguous Title, *viz.* *To the Spirit of Truth & true Judgment, in all Faithful Friends called* Quakers; *that meet at the Yearly Meeting at* Burlington; whereby any man may perceive, if they judge and determine againſt him, he has a back Door to fly out at, and will not ſtand to their judgment; therefore his Appeal is moſt idle, and

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an empty Bravado; for either he looks on them, as Competent Judges, or not; if competent Judges, why does he not ſubmit himſelf to their Judgmen, without ſuch a Reſervation; or thus, if he believes them to have the Spirit of Truth, why does he ſcruple a ſubmiſſion to the judgment of Friends, as *Quakers* are commonly called, if they have not the *Spirit of Truth*, whether it were not ſafer to wave the Appeal which has the ambiguity of a dubious Oracle, for ſtill it muſt terminate here; if the whole Meeting ſhould not be of *K*'s Judgment, he ſhall declare them deſtitute of the Spirit *of Truth, and void of true judgment*; for he has diſapproved the plurality *of* Votes in another caſe. And in the Appeal, there is firſt by way of Preamble, the Grounds thereof laid down; and next, twelve particulars by way of Query propoſed, to be Debated at the ſaid Yearly Meeting, which highly offended the Governour, with the reſt of the Magiſtracy that were *Quakers*; and particularly charges them, tho' it is all along by way of Queſtion, with giving a Commiſſion to, and hiring men to fight, by recovering a Sloop from Privateers, contrary to the Principles of *Quakers*, who are againſt *the uſe of the Carnal Weapon, which they tranſgreſs alſo in providing the Indians with Powder, and Lead, to fight againſt other Indians; and alſo that one of thoſe pretended Miniſters Taught, not to take an Eye for an Eye; & in a ſhort time, by paſſing Sentence on Malefactors, takes Life for Life; and finally enquires, whether there is any Example for it in Scripture, or in all* Chriſtendom, *that Miniſters ſhould Ingroſs the Worldly Government, as they do in* Philadelphia, *which hath proved of very ill tendency.* Now the laſt particular proves ſo offenſive, Governour *Lloyd* after ſome Conſultation,

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ſends for a Taylor, who had Nail'd up the Appeal on a Board at his Shop Window, to publick view; and after ſome Examination, he told them, he was not aſhamed, to look Perſecutors in the Face, but being Required to give Securities, to anſwer the Quarter Seſſions; they gave him till to morrow morning, to provide them; but from what ſharp Retorting Anſwers, he gave them, he was diſmiſſed without any further noiſe: but immediately ſent for the Printer, and Requiring Securities of him, which he denied; his *Shop* was Searched, and all the ſaid Papers, and his Printing Letters, to the value of Ten Pounds *Sterling*, as *K.* ſays, were taken away; and the ſaid Printer, *William Bradford* was Committed to the Sheriffs Houſe as a Priſon. And another *John Mackomb*, ſent for, and Committed, for Selling ſome of the ſaid Papers at his Houſe, all which was done in a Legal Mittimus, charging the Printer, and Seller as Publiſhers; which was a miſtake, for properly the Author is the Publiſher; & this makes a great noiſe, both in City and Countrey, that *Quakers* begin to Impriſon and Perſecute one another, proving what they would do to others if they had power, opportunity, and provocation; but to wipe off all ſuſpicion of Perſecution, they make uſe of the ſame plea as all other Perſecutors do, even the Diſturbance of the Peace, and Subverſion of the Government: but this Salve will not Cure the Sore: The next meaſure taken, is, to Conſult how to puniſh *G. K.* the known Author; and as many of the Subſcribers as were under their Goverment; and next day being the 26th *of Auguſt* a Conclave was appointed; but two of the Commiſſioners being no *Quakers*, Diſſenting, they could not bring it to bear, to Sign a Mittimus for Committing *K.* therefore next day, reſolves to publiſh

Abetters from publiſhing any ſuch Seditious Papers for the future; but it is Obſervable, that in the Proclamation there is not any mention made of Their Majeſties Names; which every Loyal Subject muſt Reſent; but of the Late K. twice, notwithſtanding they had Caution given, to mention what King they meant, *Verbum ſet Sapienti*. But the former Prioners continue ſtill in Confinement; which is palpable and moſt evident Partiality, to puniſh the Printer & Seller, and ſuffer the known Author, and Subſcribers to eſcape. But on the *Monday* following, the Appeal, with the Mittimus, and a Poſtſcript is Re printed; and in the *Poſtſcript*, as is very Remarkable, that it is Aſſerted by *K* that it is contrary to *Quakers* principles, to make uſe of the *Carnal Weapon*; but they found in their Experience, it was impoſſible to maintain Magiſtracy without it, that is, the *Carnal Sword*; who can but ſmile to ſee theſe men overthrowing their own Principles, by aſſerting the Inconſiſtency of them with Magiſtracy, which is an Ordinance of God; and conſequently no Government ſhould be put into *Quakers* Hands: But great things were expected from the Yearly Meeting at *Burlington*, which was to begin within few days; tho' little expectation of a Friendly Accommodation; for *G. K.* kept out of Town, leſt he ſhould by a Priſon, be prevented to attend that Meeting; but *K* came off there with Flying Colours; for the other Party being Summoned again and again to Appear, but declined it: Whether they diſowned the Authority of that Meeting, or ſuſpected the badneſs of their Cauſe, which they had reaſon to do, or feared *G. K.* his Party to be too ſtrong, they can beſt anſwer for themſelves; but that Meeting juſtify'd *G. K.* and condemned [illegible]

and his Party, discharging them to Teach or Pray in publick Meetings, till they had condemned their former Judgment, by a publick Writing; and how this Order was slighted, is too palpable to be denied; both Parties are discharged from Railing, which supposes both were guilty; but while the Meeting at *Burlington* clears *K.* the Yearly Meeting at *Maryland*, condemns him, and justifies the other Party, whereby that Infallible Discerning Spirit *Quakers* boast of, & say is in every true *Quaker*, is overthrown; for great Meetings of their greatest Dons, can be mistaken, & make contrary and contradictory Orders. I am Informed, the Division has Reached *England*; for in *London*, one Party who were against *Keith*, bought up all his Pamphlets, to prevent the Spreading of the Difference: Another Party Orders a new Impression of all his Books, relating to that Controversy; this I had lately of one of themselves. I shall conclude with some passages from undoubted Information. 1. One affirmed the Difference at present concerning Christ, was an empty Barrel; from whence it is evident, what mean thoughts this Zealote had of Christ, as Man. 2. Another said, he did not believe to be Saved by that which Dyed at *Jerusalem*; What a poor case must such a Soul be in? 3. *John Delaval* hath expresst his fear that Cotton Mather's Prophesie of *G.K* is now accomplishing. Lastly, there is among *Quakers* in *Pensilvania*, one *Jacob*, a *Dutchman*, who takes upon him to Preach and Pray in the *Dutch* Language, to an *English* Congregation, pretending an Immediate Call thereunto, which *John Delaval*, and the Teachers Son-in-law, used to Interpret, for the understanding of the people; but some time after, the Hearers desired the Interpreters to forbear, for they were more Edified without

thout Interpretation, then with it, though they derſtood not a word he ſaid; would any ha pposed there was ſuch blind implicite Faith o ome, and that theſe Spiritual Profeſſors ſhould l pen their Deluſions to the World, at ſo plain ate.

But what impreſſion the Loſs of their Govern ay have, and what Alterations it may make amo em, I leave to Further Information. And whoe ould have more of this Nature, *even the Spirit Var among* Quakers, *chiefly promoted by the Ca Weapon of the Tongue*; I recommend them to *Ph elphia*, for an enlargement of this Narrative. W all their own, excepting ſome Obſervations Animadverſions on both Sides.

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1718.

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